

ILLINOIS BC CATHOLIC HISTORICAL REVIEW

CONTENTS AND INDEX
VOLUME X

PUBLISHED BY
THE ILLINOIS CATHOLIC HISTORICAL SOCIETY
CHICAGO, ILL.

BOSTON COLLEGE LIBRARY
CHESTNUT HILL, MASS.

Illinois Catholic Historical Review

VOLUME X

JANUARY, 1928

NUMBER 3

TRAVEL LITERATURE AS SOURCE MATERIAL FOR AMERICAN CATHOLIC HISTORY

INTRODUCTION

It has long been an established fact among historical students that a much needed volume for further research into the social, political, economic and religious factors in early American history is a critical *Bibliography of Travel in the United States*. For some years the American Historical Association has had a committee at work on such a volume, but unfortunately little progress has been made owing to lack of funds. A partial list of such sources may be found in the *Guide to the Study and Reading of American History*, by Professors Channing, Hart and Turner. More recently, attention has been called to this travel literature by Allen Nevins in his *American Social History as Recorded by British Travelers*. Dr. Nevins purposely limited his researches to a certain number of travel books, which would best suit his purpose in illustrating this class of literature as a source for the social history of the United States from the Revolution to the present time. The choice had necessarily to be a limited one, since the amount of travel literature has passed beyond the control of any one scholar. No one has yet estimated the influence of travel books in forming European attitude towards all the regulating factors in American social life. By some we have been caricatured beyond all likeness and by others who have visited our land, we have been so profoundly flattered that the judgments of the writers mean little in a summary of our national character.

The consequence is that travel books of more recent times have lost their interest for a great many of us, and instinctively we feel

that when Europeans are the writers, we must necessarily suffer unjust criticism. None have been so much the cause of this attitude as Mrs. Trollope, Thomas Ashe, Thomas Hamilton, Charles Dickens and others. Many of us are prone to take the view Johnson expressed in his *Idler*:

It may, I think, be justly observed that few books disappoint their readers more than narratives of travelers. . . . The greater part of the travelers tell nothing, because their method of traveling supplies them with nothing to be told. He that enters a town at night and surveys it in the morning and then hastens away to another place and guesses at the manners of the inhabitants by the entertainment that his inn afforded him, may please himself at times with a hasty change of scenes . . . but let him be content to please himself without disturbing others. Why should he record excursions, by which nothing could be learned, or wish to make a show of knowledge, which, without some power of intuition unknown to other mortals, he could never attain.

This may be a just estimate of the method used by some travelers in gathering their facts, but even an adverse critical attitude should not cause such books to be ignored since they contain, however slight and ephemeral, glimpses into certain conditions not found elsewhere. Many volumes in what may be called the Library of Travel Literature dealing with the United States contain a mine of information and facts for the American historians; and recent scholarship has turned its eyes in this direction and has brought to light a host of data that have aroused an ever-growing interest in this field of literature.

It is with this latest trend in mind that we ask ourselves the question: *What does all the travel literature of the past contain for the history of Catholicism in this country?* This essay is an attempt to answer the question.

At the outset it was evident that a definitive choice of authors had to be made. Consequently, with the aid of some of the best writers in the field of American history, MacMaster, Hockett, Schlesinger, John Gilmary Shea, John Fiske, George Bancroft, Channing, James Truslow Adams and others, the following selection of travel books was made as possible sources:

ABDY, E. S., *Journal of a Residence and Tour in the United States*. 1833-1834. (London, 1835.)

ANBUREY, THOMAS, *Travels through the Interior Parts of America*. 1776-1781. (2 vols. London, 1789.)

ANON, *A French Traveler in the Colonies, 1765*. (*American Historical Review*, July and August, 1921.)

- ASHE, THOMAS, *Travels in America in 1806*. (London, 1808.)
- BACOURT, A. F. DE, *Souvenirs d'un Diplomate*. (Paris, 1882; translation, New York, 1885.)
- BARTRAM, WM., *Travels through North and South Carolina, Georgia, East and West Florida*. 1773-1778. (Philadelphia, 1791.)
- BAYARD, F. M., *Voyage dans l'intérieur des Etats Unis*. 1791. (Paris, 1797.)
- BEAUFOY, *Tour through Parts of the United States and Canada*. (London, 1828.)
- BEAUJOUR, L. P., *Aperçu des Etats Unis, 1800-1810*. (Paris, 1814.)
- BECOURS, M. V., *Relation d'une Traversée Faite en 1812, d'Angleterre en Amérique*. (London, 1818.)
- BELTRAMI, G. C., *A Pilgrimage in Europe and America*. (2 vols. London, 1828.)
- BERNARD, JOHN, *Retrospections of America, 1797-1811*. (New York, 1887.)
- BERNHARD, KARL: DUKE OF SAX WEIMAR, *Travels through North America during 1825-1826*. (2 vols. Weimar, 1828; translation, Philadelphia, 1828.)
- BIRKBECK, MORRIS, *Letters from Illinois*. 1817. (London, 1818.)
- BIRKBECK, MORRIS, *Notes on a journey in America*. (Phila., 1817.)
- BLANE, WM. H., *An Excursion in the United States and Canada during the years 1822-1823*. (London, 1824.)
- BLOOM, RICHARD, *Description of the Island of Jamaica, with the other Isles and Territories in America*. (London, 1824.)
- BOARDMAN, JAMES, *America and the Americans*. (London, 1833.)
- BOSSU, CAPTAIN, *Travels in that Part of North America formerly called Louisiana*. 1751-1760. (London, 1771.)
- BRADBURY, JOHN, *Travels in the Interior of America, in 1809-1811*. (Liverpool, 1817.)
- BRISSOT DE WARVILLE, J. P., *Examen Critique des Voyages dans l'Amérique Septentrionale*. (London, 1786.)
- BRISSOT DE WARVILLE, J. P., *New Travels in the United States, performed in 1788*. (2 vols. London, 1794.)
- BROMME-TRAUGOTT, *Reisen durch die Vereinigten Staaten und Ober-Canada*. (3 vols. Baltimore, 1834-35.)
- BROWN, SAMUEL R., *Western Gazetteer or Emigrant's Directory*. (Auburn, 1817.)
- BUCKINGHAM, JAS. S., *America, Historic, Static, and Descriptive*. (3 vols. New York, 1841.)
- BUCKINGHAM, JAS. S., *Eastern and Western States of America*. (3 vols. London, 1842.)
- BUCKINGHAM, JAS. S., *Slave States of America*. (2 vols. London, 1842.)
- BULLOCK, WM., *Sketch of a Journey from New York to Ohio*. (London, 1827.)
- BURNABY, ANDREW, *Travels through Middle Settlements in North America*. 1759-1760. (London, 1775.)
- BUTLER, FRANCES, *Journal, 1832-1833*. (2 vols. London and Philadelphia, 1835.)

- CAMPBELL, P., *Travels in the Interior Parts of North America*. (Edinburgh, 1793.)
- CARVER, J., *Travels Through Interior Parts of North America*. (Dublin, 1779.)
- CASTIGLIONI, LUIGI, *Viaggio negli Stati Uniti dell'America Settentrionale, 1785-87*. (Milano, 1790.)
- CHARLEVOIX, F. X., *Histoire de la Nouvelle France*. (Paris, 1744.)
- CHASTELLUX, MARQUIS DE, *Travels in North America in 1780-1781-1782*. (2 vols. London, 1787; New York, 1827.)
- CHATEAUBRIAND, FRANÇOIS DE, *Voyages en Amerique, en France et en Italie*. (2 vols. Paris, 1828-1829.)
- CHEVALIER, M., *Society, Manners and Politics in the United States, 1834-35*. (Boston, 1839.)
- COLLINS, S. H., *Emigrants Guide to and Description of the United States*. (Hull, 1830.)
- COMBE, GEORGE, *Notes on the United States, during a Phrenological Visit in 1838-1840*. (Philadelphia, 1841.)
- COOPER, JAMES FENIMORE, *Notions of America, Picked up by a Traveling Bachelor*. (2 vols. Philadelphia, 1828.)
- COOPER, THOMAS, *Some Information Respecting Americans*. 1793-1794. (London, 1794.)
- CORBETT, WILLIAM, *A Year's Residence in the United States of America, in 1817-1818*. (New York, 1819.)
- CREVECOEUR, ST. JOHN DE, *Letters from an American Farmer*. (London, 1782.)
- DANKERS, JASPER, and SLUYTER, P., *Journal of a Voyage to New York in 1679-1680*. (Brooklyn, 1867.)
- DARBY, WILLIAM, *A Tour from the City of New York to Detroit*. (New York, 1819.)
- DARUSMONT, F., *Society and Manners in America*. 1818-1820. (New York, 1821.)
- DAVIS, JOHN, *Travels of Four and a Half Years in the United States*. 1798-1802. (London, 1803.)
- DAVIS, STEPHEN, *Notes of a Tour in America*. (Edinburgh, 1833.)
- DE ROOS, JOHN F., *Personal Narrative of Travels in the United States and Canada*. (London, 1827.)
- DICKENS, CHARLES, *American Notes*. (London, 1842.)
- DRAYTON, JOHN, *Letters during a Tour through the Northern and Eastern States*. (Charleston, S. C., 1794.)
- FELTON, MRS., *Life in America*. (Hull, 1838.)
- FIDLER, ISAAC, *Observations on Professions, Literature, Manners and Emigration, in the United States and Canada*. (New York, 1833.)
- FINCH, JOHN, *Travels in the United States of America and Canada*. (London, 1833.)
- FLINT, J., *Letters from America*. (Edinburgh, 1822.)
- FORDHAM, ELIAS P., *Personal Narrative*. Edited by F. A. Ogg. (Cleveland, 1906.)
- FORMAN, SAMUEL S., *Narrative of a Journey down the Ohio and Mississippi*. 1789-1790. (Cincinnati, 1888.)

- FOWLER, JOHN, *Journal of a Tour in the State of New York*, 1830. (London, 1830.)
- GALL, L., *Meine Auswanderung nach den Vereinigten Staaten in Nord-Amerika*. 1819-20. (Trier, 1822.)
- GORDON, J. B., *A Historical and Geographical Memoir of the North American Continent*. (Dublin, 1820.)
- GRUND, FRANCIS J., *The Americans in their Moral, Social and Political Relations*. (2 vols., London, 1837.)
- GURNEY, JOSEPH J., *A Journey in North America*. (Norwich, Eng., 1821.)
- HALIBURTON, THOMAS C., *The American at Home*. (London, 1854.)
- HALL, BASIL, *Travels in North America in the years 1827-29*. (Edinburgh, 1829.)
- HALL, F., *Travels in Canada and the United States*. (Boston, 1818.)
- HAMILTON, THOMAS, *Men and Manners in America*. (Phila., 1833.)
- HAWLEY, ZERAH, *A Journal of a Tour*. (New Haven, 1822.)
- HODGSON, ADAM, *Letters from North America and Canada*. 1818-1819. (London, 1824.)
- HODGSON, ADAM, *Remarks during a Journey through North America*. 1819-21. (New York, 1823.)
- HOLMES, ISAAC, *Account of the United States of America, Derived from Actual Observation*. 1819-23. (London, 1823.)
- HOWETT, EMANUEL, *Selection from Letters written during a Tour through the United States*. 1819. (Nottingham, 1820.)
- HULL, JOHN S., *Remarks on the United States of America*. (Dublin, 1801.)
- JANSON, CHARLES W., *The Stranger in America*. (London, 1807.)
- KALM, PETER, *Travels in North America*. (Vol. 1, Warrington, 1770; vols. 2 and 3, London, 1771.)
- KENDALL, EDWARD A., *Travels through the Northern Parts of the United States*. 1807-08. (3 vols., New York, 1809.)
- KNIGHT, JOHN, *Journal of the Voyage to seek the Northwest Passage*. 1606. (London, 1877.)
- LAMBERT, JOHN, *Travels through Canada and the United States of North America*. (2 vols., London, 1814.)
- LA ROCHEFOUCAULT-LIANCOURT, *Travels through the United States of North America*. 1795-97. (2 vols., London, 1799.)
- LATROBE, C. J., *The Rambler in North America*. 1832-33. (London and New York, 1835.)
- LEVASSEUR, A., *Lafayette en Amerique, en 1824 et 1825*. (Paris and Philadelphia, 1829.)
- LEIBER, FRANCIS, *The Stranger in America*. (Paris and London, 1835.)
- LOGAN, JAS., *Notes of a Journey through Canada, the United States of America and the West Indies*. (Edinburg, 1838.)
- LYELL, SIR CHARLES, *Travels in North America*. (London, 1845.)
- MACKAY, CHARLES, *Life and Liberty in America*. (2 vols., New York, 1837.)
- MARRYAT, CAPT. FREDERICK, *A Diary in America*. 3 vols., London, 1839.)

- MARTINEAU, HARRIET, *Retrospect of Western Travel*. (2 vols., New York, 1838.)
- MARTINEAU, HARRIET, *Society in America*. (2 vols., New York, 1837.)
- MAXIMILIAN, PRINCE, *Travels in the Interior of North America*. (London, 1834.)
- MAY, COLONEL JOHN, *Journal and Letters relative to Two Journeys to the Ohio Country*. 1788-89. (Cincinnati, 1873.)
- MELISH, JOHN, *Travels in the United States*. 1806-11. (2 vols., Philadelphia, 1812.)
- MICHAUX, FRANÇOIS ANDREW, *Travel to Westward of the Alleghany*. (Paris, 1805.)
- MILBERT, JACQUES, *Itineraire Pittoresque du Fleuve d'Hudson*. (Paris, 1828.)
- MITTELBERGER-GOTTLIEB, *Reise Nach Pennsylvania*. (Germany, 1756; Philadelphia, 1898.)
- MONTEZUN, BARON DE, *Voyage, 1816-1817, de New Yorck à la New Orleans*. (Paris, 1817.)
- MOREAU DE ST. MERY, *Voyage aux Etats de l'Amérique*. 1793-98. (Yale Press, 1913.)
- MURAT, ACHILLE, *America and the Americans*. (Paris, 1830.)
- MURRAY, CHARLES A., *Travels in North America*. (2 vols., London and New York, 1839.)
- NEILSON, PETER, *Recollections of a Six Years' Residence in the United States of America*. (Glasgow, 1830.)
- NOLTE, VINCENT, *Fifty Years in Both Hemispheres*. (New York, 1854.)
- O'FERRALL, S. A., *A Ramble of 6,000 Miles through the United States of America*. (London, 1830.)
- PALMER, JOHN, *Journal of Travels in the United States of North America and Lower Canada*. (London, 1818.)
- PARKINSON, RICHARD, *A Tour in America*. (London, 1805.)
- PAVIE, THEODORE, *Souvenirs Atlantiques. Voyage aux Etats-Unis et au Canada*. (2 vols. Paris, 1833.)
- POPE, JOHN, *A Tour through the Southern and Western Territories of the United States*. (Richmond, 1792.)
- POWER, TYRONE, *Impressions of America*. (2 vols., Phila., 1836.)
- PRIEST, WM., *Travels in the United States*. 1793-97. (London, 1802.)
- PRINTZ, GOV., *Report of Gov. Printz, Narratives of Pennsylvania, West New Jersey and Delaware*. 1630-1707. (New York, 1912.)
- RAFINESQUE, C. S., *A Life of Travels and Researches in North America*. (Philadelphia, 1836.)
- ROBIN, M. L'ABBÉ, *New Travels through North America*. (Paris and Philadelphia, 1783.)
- ROCHEMONT, P., DE, *Tableau de la Situation Actuelle des Etats-Unis*. (2 vols., Paris, 1795.)
- SALZBACHER, JOSEPH, *Meine Reise nach Nord America im Jahre 1842*. (Vienna, 1845.)
- SHIRREFF, PATRICK, *Tour through North America*. Edinburgh, 1835.)
- SMITH, BENJAMIN, *Twenty Four Letters from Laborers in America*. (London, 1829.)

- SMYTH, J. F. D., *A Tour in the United States of America*. (2 vols., London, 1784.)
- STUART, JAMES, *Three Years in North America*. (2 vols., Edinburgh, 1833.)
- STURGE, JOSEPH, *A Visit to the United States*. (Boston, 1842.)
- SUTCLIFF, ROBERT, *Travels in Some Parts of the United States*. (York, 1815.)
- SUTHERLAND, DAVID, *Diary Kept on a Voyage from Scotland to New York in 1803*. (Woodsville, N. H., 1910.)
- TÊTU, HENRY, *Journal des Visites Pastorales par Mgr. Octave Plessis, Evêque de Québec*. (Québec, 1903.)
- TOCQUEVILLE, ALEXIS DE, *Democracy in America*. (Translation, New York, 1900.)
- TROLLOPE, FRANCES, *Domestic Manners of Americans*. (London, 1832.)
- TUDOR, HENRY, *Narrative of a Tour in the United States of North America*. (2 vols., London, 1834.)
- TWINING, THOMAS, *Travels in America One Hundred Years Ago*. 1795-96. (New York, 1894.)
- VINGE, GODFREY T., *Six Months in America*. (2 vols., London, 1832.)
- VOLNEY, C. F., *Tableau du Climat et du Sol des Etats-Unis*. (Paris, 1803.)
- WAKEFIELD, PRISCILLA B., *Excursions in the United States of North America*. (London, 1806.)
- WANSEY, HENRY, *Journal of an Excursion to the United States in the Summer of 1794*. (Salisbury, 1796.)
- WARDEN, D. B., *Statistical, Political and Historical Account of the United States*. (3vols., Edinburgh, 1819.)
- WELD, ISAAC, *Travels through the States of North America*. 1795-97. (London, 1799.)
- WINTERBOTHAM, W., *Historical, Geographical, Commercial and Philosophical View of the United States of America*. (4 vols., New York, 1796.)
- ZAVALA, LORENZO DE, *Viage a los Estados Unidos del Norte de America*. (Paris, 1834.)

These one hundred and thirty authors were examined from the standpoint of their value as *loci historici* for our subject, with the result that a further delimitation was made revealing forty-seven travel books written between 1644 and 1842, recording facts about the presence of the Catholic faith in this country. The principle of selection adopted in this work excluded some twenty volumes which contained but passing references to the Church.

The period under investigation is that between 1607 and 1842. This period has been divided into three parts:

- I. *From the founding of Jamestown in 1607 to the appointment of Father John Carroll as Prefect-Apostolic of the Church in the United States in 1784.*

- II. *From Carroll's appointment (1784) until his death (1815).*
 III. *From Carroll's death (1815) until the journey of Canon Joseph Salzbacher of Vienna (1842).*

The method followed is a simple one. First, the authors are treated in chronological order; secondly, a bibliographical note giving the main facts of the author's life and writings; thirdly, the excerpts from his pages dealing with aspects of Catholic life are given *in extenso*, and these are examined in the light of their value for the social, political and religious history of Catholicism in this country. Finally, a synthesis of all that has been found has been drawn up for the purpose of passing judgment upon this Travel Literature as a whole from the same standpoint.

The following is the list of authors chosen, with the titles of the works examined for our purpose:

- 1644 —Printz: *Narratives of Early Pennsylvania, West New Jersey and Delaware.* (New York, 1912.)
 1679-1680—Jasper Dankers and P. Sluyter: *Journal of a Voyage to New York in 1679-1680.* (Brooklyn, 1867.)
 1721 —Francois X. Charlevoix: *Histoire de la Nouvelle France.* (3 vols., Paris, 1744.)
 1748-1749—Peter Kalm: *Travels in North America.* (3 vols., London, and Warrington, 1770, 1771.)
 1751-1760—Captain Bossu: *Travels in that Part of North America formerly called Louisiana.* (2 vols., London, 1771.)
 1758-1760—Andrew Burnaby: *Travels through the Middle Settlements in North America.* (London, 1875.)
 1765 —Anon: *A French Traveler in the Colonies.* (*American Historical Review*, vols. 26 and 27, 1921.)
 1766-1768—J. Carver: *Travels through the Interior Parts of North America.* (Dublin, 1779.)
 1776-1781—Thomas Aubrey: *Travels through the Interior Parts of America.* (2 vols., London, 1789.)
 1782 —M. L'Abbé Robin: *New Travels through North America.* (Philadelphia, 1783.)
 1784 —J. F. D. Smyth: *A Tour in the United States of America.* (2 vols., London, 1784.)
 1791-1793—François Chateaubriand: *Voyages en Amérique, en France, et en Italie.* (2 vols., Paris, 1828-29.)
 1793-1798—Moreau de St. Mery: *Voyage aux Etats Unis de L'Amérique.* (Yale Press, 1913.)
 1795 —W. Winterbotham: *An Historical, Geographical and Philosophical View of the American United States.* (4 vols., New York, 1796.)
 1795-1797—Isaac Weld: *Travels through the States of North America.* (London, 1799.)

- 1795-1797—La Rochefoucault-Liancourt: *Travels through the United States of North America, in the Years 1795, 1796 and 1797.* (2 vols., London, 1799.)
- 1797-1811—John Bernard: *Retrospections of America, 1797-1811.* (New York, 1887.)
- 1806 —Thomas Ashe: *Travels in America in 1806.* (London, 1808.)
- 1807-1808—Edward A. Kendall: *Travels through the Northern Parts of the United States.* (London, 1809.)
- 1815 —Henry Têtu: *Journal des Visites Pastorales par Mgr. Jos. Octave Plessis, Evêque de Quebec.* (Quebec, 1903.)
- 1817 —John Palmer: *Journal of Travels through the United States of North America and Lower Canada.* (London, 1818.)
- 1818 —D. B. Warden: *Statistical, Political and Historical Account of the United States.* (3 vols., London, 1819.)
- 1821 —Jacques Milbert: *Itinéraire Pittoresque du Fleuve d'Hudson.* (Paris, 1828.)
- 1822-1823—William H. Blane: *An Excursion in the United States and Canada.* (London, 1824.)
- 1823 —G. C. Beltrami: *A Pilgrimage in Europe and America.* (2 vols., London, 1828.)
- 1824-1828—James Fenimore Cooper: *Notions of Americans, Picked up by a Travelling Bachelor.* (2 vols., Philadelphia, 1828.)
- 1825-1826—Carl Bernhard, Duke of Sax Weimar: *Travels through North America.* (Philadelphia, 1828.)
- 1828-1831—James Stuart: *Three Years in North America.* (2 vols., Edinburgh, 1833.)
- 1829 —Lorenzo de Zavola: *Viage a los Estados Unidos del Norte de America.* (Paris, 1834.)
- 1831-1832—Godfrey T. Vinge: *Six Months in America.* (2 vols., London, 1832.)
- 1831-1832—Alexis de Tocqueville: *Democracy in America.* (New York, 1900.)
- 1832 —Mrs. Frances Trollope: *Domestic Manners of Americans.* (London, 1832.)
- 1832-1833—Stephen Davis: *Notes of a Tour in America.* (Edinburgh, 1833.)
- 1833-1834—E. S. Abdy: *Journal of a Residence and Tour in the United States.* (3 vols., London, 1835.)
- 1834-1836—Charles A. Murray: *Travels in North America.* (2 vols., London, 1839.)
- 1834-1836—Harriet Martineau: *Retrospect of Western Travel.* (3 vols., London, 1838.)
- 1834-1836—Harriet Martineau: *Society in America.* (3 vols., London, 1837.)
- 1837 —Francis J. Grund: *The Americans in their Moral, Social and Political Relations.* (2 vols., London, 1837.)
- 1837-1845—A. F. de Barcourt: *Souvenirs d'un Diplomate: Lettres Intimes sur l'Amérique.* (Paris, 1882.)

- 1838 —James S. Buckingham: *America, Historical, Statistic and Descriptive*. (3 vols., New York, 1841.)
- 1839-1842—James S. Buckingham: *Eastern and Western States of America*. (3 vols., London, 1842.)
- 1839 —Frederick Marryat: *A Diary in America*. (3 vols., London, 1837.)
- 1841-1842—Charles Lyell: *Travels in North America*. (2 vols., London, 1845.)
- 1841 —Joseph Sturge: *A Visit to the United States*. (Boston, 1842.)
- 1842 —James S. Buckingham: *Slave States of America*. (2 vols., London, 1842.)
- 1842 —Charles Dickens: *American Notes*. (London, 1842.)

PART I

FROM JAMESTOWN TO CARROLL (1607-1784)

In this section we deal with ten authors. Between the actual landing at Jamestown and the year 1643, there is nothing of record in the sources at our disposal. It is known that Edwin Maria Wingfield, the first President of the Jamestown colony, was deported because of his faith. Wingfield's vindication of his action at Jamestown contains nothing of Catholic importance. In all the excerpts cited in this first part of our essay little more than passing references are given for Catholic history.

JOHAN PRINTZ

NARRATIVES OF EARLY PENNSYLVANIA, WEST NEW JERSEY, AND DELAWARE (1644)

Johan Printz was born in Bottnard, in the southern part of Sweden, in 1592. After an adventurous career in the armies of France, Austria and Sweden, he received knighthood in 1642, at the age of fifty. He sailed that year with his family to America, to assume the governorship of New Sweden. He arrived in the colony in 1643, and for the next ten years he ruled the Delaware settlement, maintaining the sovereignty of the Swedish crown against the Dutch and English. In 1653, dissatisfied with the outlook of the colony, Printz returned home. In his report of June, 1644, the Governor includes an interesting account of the rebellion of the Englisht followers of Sir Edmund Plowden:

In like manner I have also spoken in my former writings about the English knight, how he last year wished to go from Heckemac in Virginia to Kikathans with a bark and his people, about sixty persons, and when they came into the Virginia bay the Skipper, who had conspired beforehand with the knight's people to destroy him, took his course not towards Kikathansas but to Cape Henry. When they had passed this place and came close to an Island in the big ocean called Smeed's Island, they consulted one another how they should kill him and they found it advisable not to kill him with their own hands but to put him on the said Island without clothes or guns, where there were no people nor any other animals but where only wolves and bears lived, which they also did, but two young pages of the nobility, whom the knight had brought up and who did not know of this conspiracy, when they saw the misfortune of their master, threw themselves into the sea and swam ashore and remained with their master. On the fourth day after that an English sloop sailed near Smeed's Island, so that these young pages could call to it. The sloop took the knight, who was half dead and as black as earth, on board and brought him to Haakemak where he recovered again . . . the principal men among these traitors the knight has caused to be shot, but he himself is still in Virginia and is expecting ships and people out of Ireland and England. (Page 101.)

Sir Edmund Plowden, a Catholic of Wansted, Hampshire, England, is the English knight whose misadventures are here related. He received a patent in 1634, from the viceroy of Ireland, under Charles I, for a large tract of land on both sides of the Delaware, called New Albion. Styling himself the Earl Palatine of New Albion, he had come to America to try and secure his claim. Befriended by Berkeley, who was then Governor, he made Virginia his base of operations, staying with his people at Accomac (Heckemac). From here at intervals he engaged in hazardous cruising, vainly seeking to induce the dislodgment of Printz and the Swedes. His means failing, his followers desired to return to England and rebelled. The expected "ships and people out of Ireland and England" did not arrive. Discouraged by his failure, Plowden embarked for England to return no more. New Albion was but a name.

JASPER DANKERS AND PETER SLUYTER

JOURNAL OF A VOYAGE TO NEW YORK IN 1679-1680

Jasper Dankers and Peter Sluyter were two Labadist ministers who came to America from Holland to find some suitable place in the colonies for the establishment of their religion. In Maryland they acquired some land, but there seems little probability that it

was ever used for the purpose it had been purchased. They traveled along the Atlantic coast to Boston, where they embarked for Europe. They remarked in their journal a number of interesting accounts of the state of the different religious denominations which they met in the colonies. The first reference to Catholics is entered in New Jersey:

There was a tavern kept by French Papists, who at once took us to be priests and so conducted themselves toward us in every respect accordingly, although we told them and protested otherwise. As there was nothing to be said further, we remained so in their imaginations to the last, as shown both in their words and their actions, the more certainly because we were French and they were French people. (Page 147.)

Catholics enter into the history of New Jersey at an early date, when James, Duke of York, ceded that land to a number of his countrymen, among whom was James, the Catholic Earl of Perth. There was no attempt to form any Catholic settlement in this territory, but a number of individual Catholics had come here to make their living. There are indications that priests found their way to New York, these being either seculars from England or Franciscans from Maryland. One of these is Father Smith, who is said to have been Dongan's chaplain and was in New York as early as 1665. It is probable that some of these priests in passing from Maryland to New York had stopped at this tavern. This would explain why these French folks were so convinced that their guests were priests and afraid to avow their character. Of Maryland they write:

With this he (Lord Baltimore) came to America and took possession of his Maryland, where his son, as Governor, resides. (Page 215.)

The Governor at this time was Charles Calvert, who presided over Maryland from 1661 to 1675. It is interesting to note what these two Labadist ministers wrote concerning the state of religion in Virginia at a time when Catholics were excluded from that colony and only a few of them lived there. This is the more valuable, coming as it does from the pen of a non-Catholic minister:

The lives of the planters in Maryland and Virginia are godless and profane. They listen neither to God nor His commandments, and have neither church nor cloister. Sometimes there is someone who is called a minister who does not, as elsewhere, serve in one place, for in all Maryland there is not a city or a village, but travels from one place to another, for profit and for that purpose visits the plantations through the country, and there addresses the people, but

I know of no public assemblages being held in these places. You hear often that these ministers are worse than anybody else, yea that they are an abomination. (Page 218.)

This remark does not seem to have included the ministers of the Catholic religion, for they are spoken of separately a few pages beyond. Some of the ideas that were prevalent in the minds of non-Catholics regarding the Church, find expression in this narration:

It remains to be mentioned that those who profess the Roman Catholic religion, have great, indeed, all freedom in Maryland, because the Governor makes profession of that faith, and consequently there are priests and other ecclesiastics, who travel and disperse themselves everywhere and neglect nothing which serves for their profit and purpose. The priests of Canada take care of this region and hold correspondence with those here, as is supposed, as well as with those who reside among the Indians. It is said that there is not an Indian fort between Canada and Maryland, where there is not a Jesuit, who teaches and advises the Indians, who begin to listen to them too much, so much so that some people in Virginia and Maryland as well as in New Netherland, have been apprehensive lest there be an outbreak, having heard what happened in Europe as well as among their neighbors at Boston; but they hope that the result of the troubles there will determine many things elsewhere. (Page 221.)

That the priests of Canada were thought to have control of the missions in Maryland may have been the result of the visit of Father Pierron, a Jesuit, of whom we will speak later. The mind of the people is expressed as believing that there was a chain of Jesuits at the different forts and uniting Canada with the southern colonies. This does not surprise us, for there is no doubt that the Jesuits sought every means to reach the Indian and that they pushed toward the south, from settlement to settlement. We here catch a view, too, of the fear that was in the hearts of those who were connected with the Jesuits in any way. It is just another vision of the fear that was so prevalent in Europe and led in the next half century to the suppression of that Order. Further north, in Boston, the same story is told:

There had also some time ago a Jesuit arrived here from Canada disguised, in relation to which there was much murmuring and they wished to punish the Jesuit, not because he was a Jesuit, but because he came in disguise which is generally bad and especially for such as are pests of the world and are justly feared, which just hate we very unjustly, but as the ordinary lot of God's children, had to share. (Page 388.)

Reference is here made to Father John Pierron, a French Jesuit, who had been for a number of years on the Mohawk mission and

later at Acadia. It was while at Acadia that he made a tour of the English colonies, as far south as Virginia, in 1674. He had interviews with a number of ministers in Boston, and was at length taken before the General Court of Massachusetts. He was freed and continued on his journey. This event must have been still a topic of conversation when our two travelers arrived at Boston. The greeting that was given to Father Pierron in 1674, can be contrasted with that which awaited the Abbé Robin during the Revolution, and the change of attitude is marked by a trust in things Catholic. It was, however, a hundred years later that this change came.

FRANÇOIS XAVIER CHARLEVOIX

HISTOIRE DE LA NOUVELLE FRANCE (1721)

Being himself a historian, Charlevoix has left a very valuable collection of source material for the history of early Louisiana in his *Histoire de la Nouvelle France*. Born in France in 1682, Charlevoix entered the Society of Jesus at the age of sixteen. He was sent to Canada in 1700 and for four years taught grammar in Quebec. He then returned to France to finish his studies, having gathered a great amount of materials for his history. In 1720 he was commissioned by the French Court, and began his travels through the French colonies to gather information for the discovery of the Western Sea. During this journey he visited practically every mission in the Louisiana territory. Concerning the work itself we can best quote John Gilmary Shea, his English translator: "*Histoire de la Nouvelle France* is too well known and too highly esteemed both for style and matter to need any explanation of its scope and object. The praise of Gibbon will alone assure the reader, that as an historical work, it is of no inconsiderable merit."

The first reference to Christianity was written concerning the Illinois village at Pimiteouy. We are led to put credence in the words of Charlevoix regarding the impossibility of judging whether Indians were Christians or not, simply from the religious articles that they wore on their person. Charlevoix tells an interesting account of an Illinois warrior who came to visit him:

Perceiving a cross of copper and a small image of the Virgin suspended at the neck of this Indian, I imagined that he had been a Christian, but was informed it was quite otherwise, and that he dressed himself in that manner only to do me honor. I was likewise told a story which I am not going to relate to you without desiring

you should give it any more credit than its authors deserve, who were Canadian travelers, who assuredly have not invented it, but have heard it affirmed for a certain fact. (II p. 208.)

He then states that in some way unknown to him the image of the Blessed Virgin had fallen into the hands of this Indian and its significance had been explained to him. He put great trust in the Mother of God, and on an occasion when he was surprised by a hostile Indian who was about to kill him, he offered a prayer to the Blessed Virgin and was saved. Charlevoix expresses the belief that it must be the fault of the missionaries that this Indian was not as yet a Christian. There had been a missionary at Pimiteouy before this time (p. 210), and the people there knew something of the fundamentals of the faith, for before leaving the village our traveler was asked by a woman to baptize her dying child. A few days later he arrived at the combined village of the Kaokias and Tamourous Indians. Here he remained one day, and writes:

I passed the night in the missionaries' house, who are two ecclesiastics from the Seminary of Quebec, formerly my disciples, but they must now be my masters. M. Taumer, the eldest of the two, was absent; I found the youngest, M. le Mercier, such as he had been represented to me, rigid to himself, full of charity to others, and displaying in his own person, an amiable pattern of virtue. But he enjoyed so ill a state of health, that I am afraid that he will not be long able to support that kind of life, which a missionary is obliged to live in this country. (II, p. 219.)

This appreciation of Mercier is like that of Bossu. The ill health of the priest was not so soon to end the great work that he was doing on the Indian missions. He was still at his post and the admiration of all, when Bossu visited Cahokia thirty years later. The next stopping place of the French traveler was at the village of the Kaskaskias, of which he writes:

Yesterday I arrived at Kaskasquias about nine o'clock in the morning. The Jesuits have here a very flourishing mission, which has lately been divided into two, thinking it more convenient to have two cantons of Indians instead of one. The most numerous is on the banks of the Mississippi of which two Jesuits have the spiritual direction; half a league below stands Fort Chartes, about the distance of a musket shot from the river. M. Dugue de Boisbyillard, a gentleman of Canada, is commander here for the company to which the place belongs. The French are now beginning to settle the country between this Fort and the first mission. Four leagues farther is a large village inhabited by the French, who are almost all Canadians and have a Jesuit for their Curate. The second village of the Illinois

lies farther up country at the distance of two leagues from this last and is in charge of a fourth Jesuit. (II, p. 221.)

From Kaskaskia to Natchez there seems to have been very little that was of a Catholic nature to give a report about. In the two lengthy letters written in that portion of his tour, there is not a glimpse of the condition of the Church. It is from New Orleans that he writes, in January, 1722:

This is the first city, which one of the greatest rivers of the world has seen erected on its banks. If the eight hundred fine houses and five parishes, which our mercury bestowed upon it two years ago, are at present reduced to a hundred barracks, placed in no very good order; to a large warehouse built of timber; to two or three houses which would be no ornament to a village in France; to one half of a sorry warehouse, formerly set apart for divine service and was scarce appropriated for that purpose, when it was removed to a tent. (II, p. 275.)

Considering this condition of the city in 1722, it is surprising to read the accounts of a few decades later, when the city and Cathedral drew such praise. The sad condition of the Catholics along the Mississippi at this time is very clear from the extensive account of the Natchez, of whom he writes:

I stayed among the Natchez much longer than I expected, which was owing to the destitute condition in which I found the French with respect to spiritual assistance. The dew of Heaven has not yet fallen on this fine country, which is more than any other enriched with the fat of the earth. The late Mr. d'Iberville had designated a Jesuit for this place, who accompanied him in his second voyage to Louisiana, in order to establish Christianity in a nation, the conversion of which he doubted not would draw after it, that of all the rest; but this missionary on passing through the village of Bayagoulas, imagined he found more favorable dispositions toward religion there, and while he was thinking on fixing his residence among them, he was recalled to France by order of his superiors.

An ecclesiastic of Canada was in the sequel sent to the Natchez, where he resided a sufficient time, though he made no proselites. He so far gained the good graces of the woman chief, that out of respect for him, she called one of her sons by his name. This missionary, being obliged to make a voyage to Mobile, was killed on his way thither by some Indians, who probably had no other motive for this cruel action, but to plunder his baggage as had before happened to another priest on the other side of the Arkansas. From this time forth all Louisiana, below the Illinois, has been without any ecclesiastic, excepting the Tonicas, who for several years have had a missionary whom they love and esteem, and would even have chosen for their chief, but who was not able, notwithstanding all this, to persuade one single person to embrace Christianity. But how can we

imagine that measures are to be taken to convert the infidels, when the Children of the Faith themselves are without pastors? I have already had the honor to inform your Grace, that the Canton of the Natchez is the most populous in this colony; yet it is five years since the French have heard Mass, or even seen a priest. I was indeed sensible that the greatest number of the inhabitants have an indifference towards the exercise of religion, which is the common effect of the want of the sacraments. Several of them, however, expressed much eagerness to lay hold of the opportunity my voyage afforded them to put the affairs of their conscience in order, and I did not believe it my duty to suffer myself to be entreated on this occasion.

The first proposal was to marry, in the face of the Church, those inhabitants, who by virtue of a civil contract, executed in the presence of the commandant and the principal clerk of the place, had cohabited together without any scruple, alleging for excuse, along with those who had authorized the concubinage, the necessity there was of peopling the country, and the impossibility of procuring a priest. I represented to them that there were priests at the Yasous and New Orleans, and that the affair was well worth the trouble of a voyage thither; it was answered, that the contracting parties were not in a condition to undertake so long a voyage, nor of being at the expense of procuring a priest. In short, the evil being done, the question was only how to remedy it, which I did. After this, I confessed all those who offered themselves; but their number was not so great as I expected. (II, p. 277.)

PETER KALM

TRAVELS IN NORTH AMERICA (1748-1749)

Peter Kalm was born in Osterbotten, Sweden, in 1715. He received his early education at Upsala. By order of the Swedish government and the approbation of Linnaeus, he set sail from Sweden in 1745, to undertake a scientific tour of the United States. After two years in this country, his salary having proved too small to accomplish the objects of his visit, he returned home in an impoverished condition. He was appointed Professor of Natural History at Abo, where he died in 1779. A memorial of his visit to this country is to be found in the botanical name given to the wild laurel found in our woods. This plant was first made known in Europe by him and in his honor was called *Kalmia*. His work, *En Resa til Norra Amerika*, appeared in Stockholm in 1753 and was soon translated into Dutch, German and English.

Kalm made but one reference to the Catholic faith in this country, and that is but a simple remark. Yet it is helpful. In speaking of Philadelphia he says:

The Roman Catholics have in the southwest part of the town a great house, which is well adorned within and has an organ. (I, p. 43.)

The early history of the Church in Philadelphia is very uncertain. Watson claimed that as early as 1729 there was a chapel in the house of Miss McGawley. There appears no evidence for this statement. That the Jesuit, Father Greateon, built the first church appears well founded from two documents. There is a public document, that some priest purchased land on Walnut Street about 1734, and in his first account of his mission to Propaganda, John Carroll mentions Father Greateon, saying that he had gathered a congregation about him in 1730 or a little later. This would lead us to believe that the priest who purchased the land was Father Greateon and that he built St. Joseph's Church at that time. The original chapel is said to have been rebuilt in 1757, but from Kalm's description of the church which is "well adorned within and has an organ," it would seem that the new chapel had taken the place of the original one before 1748, when Kalm visited the city.

CAPTAIN BOSSU

TRAVELS IN THAT PART OF NORTH AMERICA FORMERLY CALLED LOUISIANA

(1751-1760)

Bossu, a Captain in the French Marines, in his volume, *Travels through that Part of North America Formerly Called Louisiana*, gives to the reader a very interesting and at the same time an enlightening account of all that he saw. As the author stated in the preface of the French original, it was his intention to give pleasure as well as information. That this was done is evidenced by the several editions of the work which appeared in a short time. In a letter to Emerson, Carlyle says of the book, that it "has a strange interest to me, like some fractional Odyssey," thus giving testimony of the French writer's love for the picturesque.

Concerning the different religious orders that were then in New Orleans, he says:

The Capuchins are the first monks that went over to New Orleans as missionaries in 1723. Their first superior was the vicar of the parish; these good friars only employ themselves in the affairs relative to their station in life.

After two years the Jesuits settled in Louisiana. These cunning

politicians have found means to get the richest settlement in the colony, which they have obtained through their intrigues.

The Ursuline nuns were sent thither almost at the same time. The occupation of these pious girls, whose zeal is very laudable, is the education of young ladies; they likewise receive orphans into their community, for which the king pays them fifty ecus a head pension. These nuns are likewise charged with the care of the military hospital. (Page 24.)

In this account of the coming of the various Religious Orders to New Orleans, Bossu's statements are not correct as regards the dates of their arrival. Bishop de Mornay was appointed as Vicar General of Louisiana in 1714. When the Company of the West applied to him for priests, he offered the field to the Capuchins, of which Order he was a member. The Capuchins of the Province of Champagne accepted the call. The first to arrive at New Orleans was Father Jean de St. Anne, who came in 1720. It was in 1722 that Bishop de Mornay entrusted the spiritual direction of the Indians to the Jesuits. The founder of the mission was Father Nicholas de Beau-bois, who was appointed as Vicar General for his district. He sailed for France to enlist priests for the new mission, and at the same time was commissioned by Bienville to obtain sisters of some Order to assume charge of a hospital and school. The Ursulines of Rouen accepted this call and eight professed sisters and two lay sisters arrived in New Orleans in the summer of 1727. With them were Fathers Tartarin and Doutreleau. If the Jesuits at that time were in possession of the richest settlements in the colony, it was due to their own labors for the Indians. In 1751, the same year that Bossu arrived in New Orleans, the Jesuits had introduced the sugar cane from Hispaniola and were already raising indigo and myrtle-wax on their Indian plantations.

In other statements Bossu is also incorrect in certain details as when he narrates:

In 1720, an Indian, having hid himself in a lonely place on the banks of the Mississippi, had murdered the Abbé de St. Come, who was then a missionary in the colony. M. de Bienville, who was then Governor, made the whole nation answer for it; and to spare his own people several nations of his allies were employed to attack them. (Page 26.)

Doubtless the reference here is to Father J. B. St. Cosme, a Seminary priest and younger brother of the missionary at Tamarois. He was born in Quebec in 1667 and was the first American priest who fell by the hands of the savages in this country. It was in 1706 that he started from his mission at Natchez for Mobile, to try to

be relieved from a cruel infirmity under which he was laboring. While he slept at night on the banks of the river, his party was attacked by a band of Sitimachas. He was murdered about fifty miles from the mouth of the river. Jean Baptist Le Moyne de Bienville, who is here mentioned as the Governor, was one of the founders of the Louisiana colony and under his direction the City of New Orleans was built. He was born in Montreal and had come to Louisiana with his elder brother in 1698.

At Fort Chartres Bossu left his party and went to Cahokia, concerning which place he writes:

The priests of the order of S. Sulpicius have established a mission here under the name of the Holy Family of Jesus. There are but three priests. I have been particularly acquainted with Abbe Mercier, a Canadian by birth and vicar of the whole country of the Illinois. He was a man of probity and had acquired a knowledge of the manners of the Indians who were edified by his virtue and disinterestedness. . . . He had spent forty-five years in cultivating the Lord's vineyard in these distant countries and the Indian nations of these parts have always respected him. This worthy apostle of Louisiana fell into consumption and died of it, expiring as a Christian hero. The French and Indians were inconsolable. (Page 159.)

Abbé Mercier was born in Canada and sent to the Indian missions from the Foreign Mission Seminary in 1718. Charlevoix mentions him as being at Cahokia when he passed there in 1721. The other two, who were at this mission at the time of Bossu's visit, were Father Laurens, who arrived at Cahokia in 1739 and cared for the mission there and the one at Fort Chartres; and the other, Father Duverger, who came to Cahokia in 1745, being the last priests sent to the Illinois missions by the Seminary. Bossu visited Abbé Mercier in 1756, consequently, instead of being a missionary in the Illinois territory for forty-five years, he had just completed his thirty-seventh year.

ANDREW BURNABY

TRAVELS THROUGH THE MIDDLE SETTLEMENTS IN NORTH AMERICA
(1758-1760)

The Reverend Andrew Burnaby was a native of Lancashire and a graduate of Queens College, Cambridge. He became vicar of Greenwich in 1769, and obtained some credit as an author by the publication of an account of a visit to Corsica. His book on America was "praised and valued" as an agreeable and fair report of the

colonies, then called "Middle Settlements." Writing during the war, the writer frankly declares that while his first attachment is for his native country, his second is to America. He felt that "fire and water are not more heterogeneous than the different colonies of America," and while he sympathizes with the American demand of representation for taxation, he could not see how the United States would remain united.

Burnaby's remarks on the Church are few and very concise. Of Maryland he says:

The established Church is that of the Church of England, but there are as many Catholics as Protestants. (Page 54.)

Father George Hunter, S. J., was the superior of the Maryland mission at this time. It was but a few years later that he stated in his report that the Catholic adults in the mission numbered ten thousand. This number included the few missions in Pennsylvania. Of Philadelphia the minister wrote:

There is here one Roman Chapel. (Page 60.) Papists are here present, all religions are tolerated. (Page 65.)

The Church here mentioned is that of St. Joseph, the Church of St. Mary being erected the following year. Father Harding was at this time the pastor and Father Farmer his assistant. Burnaby says that all religions were tolerated; while it is true that the Church did not suffer a great deal, it is worth noting that a year before Burnaby visited the city, there was passed the "Militia Bill," which obliged Catholics to surrender all arms and ammunition. All who would have been liable to military duty were obliged to pay a tax to the Captain of the company in which, no matter how willing, they were not allowed to serve. This tax was a hardship on many Catholics, who would have served in the militia if the law did not prevent them from doing so. Of New Jersey the traveler writes:

There is properly no established religion in this province and the inhabitants are of various persuasions. (Page 79.)

New Jersey was at this time a mission field without a church. It was visited occasionally from Maryland and Pennsylvania. The next place that Burnaby visited was New York, and concerning the religion of that city he says:

Besides the religion of the Church of England, there is a variety of others, dissenters of all denominations, particularly Presbyterians, abound in great numbers and there are a few Roman Catholics. (Page 86.)

There are traditions that there were priests who came at regular intervals to New York at the time of Burnaby's visit, but Shea does not favor this opinion and claims it is unfounded. The only other mention of religion in the book is a well-known fact about Boston:

The established religion here, as well in the other provinces of New England, is that of the Congregationalists. (Page 107.)

ANON.

JOURNAL OF A FRENCH TRAVELER IN THE COLONIES (1765)

Searching Paris archives under the direction of Mr. W. G. Leland of the Carnegie Institute, Mr. Abel Doysié discovered a manuscript of seventy-nine pages. The first fifty-four were written in English, the remaining pages in French. The writer was a Catholic and apparently a Frenchman and an agent of the French Government. All efforts to identify him have thus far been unsuccessful, except that it has been demonstrated that he was not M. de Pontleroy, whom Choiseul sent over to inspect the colonies in 1764. The unknown author of this journal studied the cities of the coast and especially Norfolk, Philadelphia and New York. His purpose seems to have been to ascertain the strength of the defenses of these cities and the ease with which they might be attacked. There are a few peculiarities of execution in the manuscript, including the constant capitalization of C, D, and E. Being a Catholic, he made the acquaintance of a number of Catholics in and around Maryland.

The first remark on religion is concerning Virginia:

The prevailing religion is the protestant, no romans allowed. (AHR, vol. 26, p. 743.)

In Virginia the Catholics had not received a favorable welcome. In 1641, they were forbidden by law to hold services and the following year all priests were expelled. By 1669 they had lost all right to vote and six years later were not recognized as witnesses in court. The law forbidding their presence in court was renewed to cover all cases as late as 1753. It was not until 1776 that religious freedom was granted to them. Bishop Challoner in his report of 1765, stated that the few Catholics in Virginia were cared for by the Jesuits of Maryland. John Carroll in 1785 reported that there were about two hundred Catholics in that State and they were administered to three or four times a year by the priests from Maryland. The narrative runs on:

Set out from thence for Mr. hunters, missionary, where I remained all next day and night. Mr. hunter is a Jesuit and superior of the Mission in this part of the Country. There are four Clergymen and four houses like this in the province, the fathers go about the Different parts to attend the Dispersed Catholiques. Charles County has more of the Catholique religion than any other but are poor in general. Lord Baltimore when he had the grant of maryland himself was one, but his unworthy Descendants have abandoned his principles therefore the poor Catholiques have lost most of their privileges. they were very much treatend in the beginning of the last war. father hunter tells me that there are about 10,000 Catholiques still in the Colony. he has generally from 800 to a th'd at his Sunday mass. (AHR, vol. 27, p. 70.)

Father George Hunter was the superior of the Jesuits in Maryland from 1756 to 1758. The war mentioned here is the Seven Years War, at the close of which the Catholics found themselves ground down with taxes and disabilities, liable at any moment to have their property taken away from them. The statistics here given agree with those of Father Hunter's report of July, 1765, except that there were at least six, and probably seven, stations at that time instead of four. The following day there is entered in the journal:

from Piscatoway to mr. Diggess, 12m. this is a Gentleman of the Roman Catholique Religion, and much respected In the Country by Every one that knows him. he has a considerable fortune. Mr. Thomas Diggs his brother is a Jesuit. he lives with him and at the same times Does religious Duty all around this part of the Country. he Certainly is an honor to his religion. he is a very respectable person in Every respect, amiable in the Eyes of all that are acquainted with him. makes those that are in his Company happy. he is a learned man and has seen much of the world. (AHR, vol. 27, p. 71.)

Father Thomas Digges was born in Maryland in May, 1711, and entered the Society of Jesus at the age of eighteen. He went to Europe to study and returned to this country in 1750. He was Superior of the mission for two terms, from 1750 to 1756. He lived to a great age and died at Milwood in 1805. He was among the first who favored the election of a Bishop for the United States. A few days later the traveler entered the following statement:

Dined at the tavern in a large Company. the Conversation Continually on the Stamp Dutys. I realy surprised to here people talk so freely. this is Common in all the Country, and more so in the Northland. the Catholiques seem to be very Cautious on this occasion. we went to Mr. Digges where I had again the pleasure of Conversing with the Rever'd father thomas, to my great satisfaction. (AHR, vol. 27, p. 73.)

The silence on the part of the Catholics in regard to the Stamp Duties was not caused by lack of resentment to this act, but by caution. They were already in a miserable political condition and realized that it would be folly to express their feelings at this time. Following this in the journal are two references to the different Charles Carrolls which are not easily recognized. The first reads:

here I met my good friend Mr. Christy who accompanied us to Charles Carol Esq'r, about three miles from town (that is the town of Patapsco), where he has considerable Iron Works. (Page 73.)

This most probably refers to Charles Carroll, the son of the Barrister. The second reference is entered two days later and reads as follows:

Dined with old Squ'r Carrol of anapolis. he is looked upon to be the most moneyed man in maryland but at the same time the most avaritious. he is a stanche Roman Catholique, keeps but little company owing perhaps to his distaste to protestants. I was never genteeler received by any person than I was by him. he has no family, only a b. son who he intends to make his sole heir. he had part of his education in france. (Page 74.)

This visit was without a doubt made to Charles Carroll, the father of Charles Carroll of Carrollton. The description of the man and his manner of life as well as the name "of anapolis" point to this conclusion.

This visit was made at the time that Charles of Carrollton was returning from Europe. Whether or not the traveler had been informed that this son was an illegitimate child is not stated, but there is no question of such in respect to Charles of Carrollton. The writer of the journal was probably given false information by some of his friends.

Two remarks are made concerning the family of Baltimore:

Mary'd were formerly all Catholics, but very much altered since the Change of the stupid propietor. (Vol. 27, p. 75.)

Lord Baltimore is Both Proprietor and Governor of Maryland. the family is now protestant in persuasion, but not a bit more Essteemed for it. he is much Dispised in Maryland partikarly. (Page 76.)

In 1713 Benedict Leonard Calvert, in the hope that he would recover the control of the province of Maryland, paid the price of apostacy which was demanded for this power. His son regained the control the father had sought and the House of Calvert remained Protestant until it ended in dishonor.

Philadelphia was visited and two events in the journal have a Catholic bearing:

went with Mr. harden the roman Catholique missionary to dine with Messers. mead and fitsimons also roman. (Page 78.)

there is a roman Church here to which resorts about 1200 people many of which are Dutch, they are in generall poor. (Page 79.)

St. Joseph's Church, Philadelphia, is the one here mentioned. St. Mary's was being built at the time and must have been nearing completion, although it is not mentioned.

There is but one remark concerning New York:

all religions are permitted here Except the roman Catholique. (Page 82.)

After the death of James the Second, all Catholics were excluded from New York. It was not until after the War of Independence that they were again free to practice their religion.

JONATHAN CARVER

TRAVELS THROUGH THE INTERIOR PARTS OF NORTH AMERICA

(1766-1768)

Travels Through the Interior Parts of North America, though challenged by a number of early critics, generally passed until recently as the work of Jonathan Carver. This book, which is in fact a compilation from earlier travels, purports to be a narrative of Carver's journey. E. G. Bourne in the *American Historical Review*, of January, 1906, pointed out that the veracity of Carver had been questioned as early as 1832. At that time Charlevoix and Lohantan were named as the sources from which whole passages had been copied. It has also been suggested that Carver's *Travels* in their present form may have been compiled by Dr. John C. Lettsom. As a source for Catholic Church history, the volume is concerned exclusively with the Indian missions. The first mention is of the Huron Indians about Detroit.

Almost opposite (Detroit) on the eastern shore, is a village of the ancient Hurons, a tribe of Indians which has been more treated and by so many writers that adhering to the restrictions I have laid myself under of only describing places and people little known, or incidents that have passed unnoticed by others, I shall omit giving a description of them. A missionary of the Carthusian order of friars, by permission of the Bishop of Canada, resides among them. (Page 142.)

Until 1767 this church of the Hurons was under the direction of the resident priest at Detroit. In that year the pastor, Father Simplicius Bocquet, a Recollect, requested Bishop Briand to divide the parish. It was accordingly divided and Father Potier, another Recollect, became the first resident pastor of the Huron Church. Detroit was at this time under English rule and most of the residents of the town were English traders.

A long description of attempted reforms among the Indians is given near the end of the volume. In speaking of the Indian slaves found among the tribes, he says:

I have been informed that it was the Jesuits and the French missionaries that first occupied these parts that occasioned the introduction of these unhappy captives into the settlement, and who by so doing taught the Indians that they were valuable.

Their views indeed were laudable, as they imagined that by this method they should not only prevent much barbarity and bloodshed but find the opportunities of spreading their religion among them increased. To this purpose they encouraged the traders to purchase such slaves as they met with.

The good effects of this mode of proceeding was not however equal to the expectations of these pious fathers. Instead of being the means of preventing bloodshed it only caused the dissensions between the Indian nations to be carried on with greater degrees of violence and with unremitted ardour. The prize they fought for no longer being revenge or fame, but acquiring of spirituous liquors, for which their captives were to be exchanged. . . . It might still be said that fewer of the captives were tormented and put to death but it does not appear that their accustomed cruelty to the warriors they take is the list bit abated.

The missionaries finding that contrary to their wishes, their zeal had only served to increase the sale of noxious juices, applied to the Governor of Canada in the year 1693 for a prohibition of this baneful trade. An order was issued accordingly, but it could not be totally stopped. (Page 325.)

Both the French and the English were to blame for the manner in which liquors were supplied to the Indians. It was impossible to control the Red Man when he had intoxicants, and this was the complaint of Father Bruyas at Oneida, of Father de la Vente in Louisiana and Father Le Roy in the country of the Alibamons. The last mentioned, when he denounced the sale of liquor, was forced to leave his mission by order of the French commander, Montberault, who was, according to Bossu, a hater of the Jesuits. In speaking of the kindness shown to Indian prisoners, Carver writes:

This forbearance, it must be acknowledged, does not proceed altogether from their dispositions, but is only inherent in those who have

held some communication with the French missionaries. Without intending that their natural enemies, the English, should enjoy the benefit of their labors, these fathers have taken great pains to inculcate on the minds of the Indians the general principles of humility, which has diffused itself through their manners and has proved of public utility. (Page 322.)

This praise for the work of the French missionaries is followed by the expression of an idea similar to that of Charlevoix and the others, concerning the impossibility of judging the religion of the Indians by outward appearances:

It is with the greatest difficulty that one obtains a knowledge of the religious principles of the Indians. Their ceremonies and doctrines have been so often ridiculed by Europeans that they endeavor to conceal them and if after the greatest intimacy you desire them to explain to you their system of religion, to prevent your ridicule they intermix with it many of the tenets they have received from the French missionaries, so that it is at least rendered an unintelligible jargon, and not to be depended upon. (Page 356.)

THOMAS ANBUREY

TRAVELS THROUGH INTERIOR PARTS OF AMERICA (1776-1781)

An officer in the English army under General Burgoyne, Thomas Anburey, was under fire at Ticonderoga and later at Saratoga, where he was taken prisoner. With others he was marched to Boston, where they remained for many months. At the end of that period they were moved to the south and were allowed a certain amount of liberty in Virginia. When the exchange of prisoners was affected, Anburey was again moved to the north, and sailed from New York in 1781. His two volumes are a compilation of his letters. They were not written with the intention of publication, but are extremely interesting. The Canadian letters of the first volume are very copious in Catholic references. Those which were written from the colonies, and which are here considered, contain but little to our purpose. While a prisoner at Boston he wrote:

Since the war every Church over the province is shut up, nor will the inhabitants suffer any other religion but the Congregationalist; they are to seize the opportunity to suppress the Church of England, as it was fast gaining, and therefore objected to it on the ground that they were praying for the King and Royal family. Some ministers offered to omit that part, but toleration is no part of their creed and they were happy to seize so favorable an opportunity to crush it. (II, p. 65.)

It is evident from this passage that the Catholic Church was not the only one to suffer from the Congregationalist spirit of intolerance. There was then no Catholic edifice in Boston and practically no Catholics, due to this opposition. The only other mention of the Church contains a reference to what is well known:

In traveling through Pennsylvania you meet with people of almost every different persuasion that exists. In short, the diversity of religions, nations and languages here is astonishing; at the same time, the harmony they live in is no less edifying. . . . Among the numerous sects of religion with which this province abounds, there are Churchmen, Quakers, Lutherans, Catholics, etc. (II, p. 284.)

M. L'ABBE ROBIN

NEW TRAVELS IN NORTH AMERICA (1782)

The Abbé Robin was one of those French priests who came to this country as chaplains to the French forces during the Revolutionary War. Landing at Boston, he proceeded to Newport, where he met the French army and accompanied them to the south. His book of travels was not written as such, but like that of Anburey, it is a series of his letters, written from the various camps where the army stopped. His position gave him a fine opportunity for viewing the Church in this country and his records of the same are of value. The first American city that Robin passed any time in was Boston, which was at that time the most puritanical of communities and of which he wrote:

There are nineteen churches here of the different sects. Sunday is observed with the utmost strictness; all business, how important soever, is then totally at stand, and the most innocent recreations and pleasures prohibited. Boston, that populous town where at other times there is such a hustle of business, is on this day a mere desert. You may walk the streets without meeting a single person, or if by chance you meet one, you scarcely stop and talk with him. Upon this day of melancholy you can not go into a house but you find the whole family employed in reading the bible; and indeed it is an effecting sight to see the father of a family surrounded by his household, hearing him explain the sublime truths of this sacred volume. Nobody here fails to go to the place of worship appropriated to his sect. In these places there reigns a profound silence; an order and respect is observed that has not been seen for a long time in our Catholic churches. (Page 13.)

He then describes the churches and the want of any outward signs of devotion, the lack of all ornaments, which are so common to

the Catholic religion. The strange ideas that the inhabitants of the colony had of the French, previous to the war, is accounted for by the action of the English who disseminated prejudices and the Presbyterians who were bitter enemies of the Catholic faith. At the beginning of the war, he says, the French who came to this country seemed to verify these beliefs, being as they were, a group from the lowest classes of French society. This condition was gradually changing. In this regard he says:

Notwithstanding the fact that I was a Frenchman and a Catholic priest, I was continually receiving new civilities from several of the best families in the town; but the people in general retain their old prejudices. (Page 18.)

Certain proofs of this retaining of prejudices on the part of some are related and there is then no mention of the Catholic faith in the five following letters. In the sixth letter, he states that the army is at Philadelphia, and he remarks about that city:

The Roman Catholics have two chapels here, governed by an ex-jesuit and a German priest, who reckon the number of their communicants at eleven or twelve hundred. (Page 41.)

The two churches were those of St. Joseph and St. Mary. It seems that at the time of Abbé Robin's visit, 1781, the two churches were under the ex-jesuits. Father Farmer had been joined by Father Molyneux in 1773 and they cared for both parishes. They were still in charge of the two congregations when Carroll visited them in 1785. Of the condition of the Church in Maryland he wrote from Baltimore about the middle of September, 1781:

Lord Baltimore, an Irish Catholic, formerly established 200 of his persuasion in this place, and gave his name to the settlement. About one quarter of it is peopled by these unfortunate Acadians, and their descendants, whom the English cruelly forced away from their own happy country, to leave them destitute and poor, in a region where they are utter strangers. Their quarter is the meanest in appearance, and worst built of all, and the tyranny of the British Government has, till lately, hindered them from gaining anything by the happy situation of this town; being for the most part seafaring men, it is hoped they will not fail in time to make up by commerce, the loss of their fertile settlements in Acadia.

They still preserve the French language among them and are prodigiously attached to the nation from which they originated, especially in their religious worship, which they keep up with a strictness that would have done honor to the primitive ages of Christianity.

Their way of life is simple and plain, and their manners similar to those prevalent among them while they were yet in the happy regions of Acadia. The priest there exercised the authority over them

which virtue and education allow, over men not yet corrupted in their morals; they were their judges and their mediators and to this day these exiled people never mention their names without tears. (Page 42.)

The French chaplain then tells of a Monsieur le Clerc, who was their pastor in Acadia. This priest, of which name there was none in Acadia at that time, is said to have given them vestments and sacred vessels, admonishing them to be loyal to the faith of their fathers. Then follows a picture of their present condition:

Their Chapel is built without the town on a height near four or five churches of different sects. They complain much, that they do not find in their present ministers the zeal and affection of those in Acadia. Taken up with their temporal concerns, they bestow few instructions upon their flock, and their whole pastoral function seems to be confined to saying low mass once a month. (Page 43.)

The letter then relates that Abbé Robin himself was requested to officiate at one of their services, which he did. In a letter of Archbishop Carroll at a later date, it is remarked that these people who had stood so much for their faith, were weakened by the number of free-thinking Frenchmen who came among them during the war. There was also some emigration among them before the coming of Abbé Robin, as is to be learned from the account of John Smyth. The author of the letters goes on to say:

Maryland has a great proportion of Catholics among its inhabitants. At Fredericksbourg and other places in Virginia there are several Churches, as well as at Charlestown, the Capitol of South Carolina. All the North American Churches are under the jurisdiction of the bishop of London, who since the war, however, has relinquished all connection with them; Protestants and Papists are now left to themselves without head or unity. The religion and the number of these people ought nevertheless to claim the attention of the patrons of the Church. (Page 44.)

Shea in considering this quotation concludes that Robin mistook a hastily written note. He had probably noted a church in Fredericktown, and several chapels in Charles County, Maryland. Toward the close of his last letter Robin foretells with much correctness, one of the future struggles of the Church:

The immense variety of different forms of worship will probably operate the first cause of future dissensions in America, although it is to this very circumstance that they owe their rapid increase in power, and which will still contribute to their aggrandisement; but to suppose that toleration can be prejudicial to States is not the opinion of our times. (Page 82.)

SUMMARY

The authors considered in this first part of our essay have furnished us with but little that is of Catholic importance. At most they have pointed out the conditions under which the Church then existed in this country. Passing references are comparatively numerous, considering the narrow confines within which the Church was then forced to exist. There is no mention of the Church until the rebellion of the followers of Sir Edmund Plowden, which resulted in the failure of the first attempt at Catholic colonization in the present United States.

There are frequent mentions of Catholics and the Church in Maryland and Philadelphia. The other cities of the Atlantic Coast contained but a few Catholic families, and these were, as is indicated in the volumes here considered, forbidden by law to practice their religion in public. Boston, the most intolerant of all the cities in the colonies, was toward the close of this period gradually taking a broader view of the Catholic Church. This change of attitude is evident from a comparison of the writings of Abbé Robin with those of another clergyman, the Labadist minister, Dankers. Charlevoix and Bossu have left us delightful pictures of the Church in the Mississippi Valley. That there was a lack of priests in that section is clear from a reading of these books, and a result of this lack was a condition truly lamentable in certain sections. Yet the Church had taken root and was flourishing. Mention of missionary work among the Indians is always in the form of praise.

Of the number of facts contained in these authors, none of them is novel. Each of them has been recorded elsewhere. They do, however, contain appreciations and sketches of the condition of the Church in the different parts of the country, and portray the gradual decline of intolerance toward the church. It was not until the close of this period that the Church was in any sense free in this country. It was at the close of the War of Independence that the Church began to grow and to exercise a wide-reaching influence on the Catholic people. After the appointment of John Carroll as Prefect-Apostolic of the United States, the Church assumed more form, there was more for the traveler to see, more that would attract his attention and a greater number of activities about which he could write.

PART II

DURING THE PREFECTURE AND EPISCOPATE OF JOHN CARROLL
(1784-1815)

The close of the American War of Independence found many foreign soldiers, chaplains and travelers in the United States. Many of these took advantage of the Treaty of Paris (1783) to visit the cities along the Atlantic coast and the towns in the hinterland. Added to these, during the next decade, were many others driven out of the French West Indies and France during the worst period of the French Revolution. While the number is not large—only twelve authors have been treated here—the excerpts found in their works are of higher historical value than those of the first period. Besides, some of these travelers, such as Chateaubriand, Moreau de St. Mery, Bernard and Plessis, were Catholics and their reflections on the condition of the Church here are of greatest importance.

J. F. D. SMYTH

A TOUR OF THE UNITED STATES OF AMERICA
(1784)

Smyth's tour, as is evident from his book, was made under very unfavorable circumstances. During his journey, as he recounts, he was taken a prisoner, and from his own portrayal of those days, he was very harshly treated. The asperity of the author is doubtless due to this persecution which he had to endure in America, because of his loyalty to England during the Revolution. That he left our shores with unfriendly feelings toward the nation at large is judged from the fact that he advised against all emigration and prophesies the rapid decline of the country. While there seems to be a little animosity towards the Church, he seems to have given his honest opinion. We doubt whether all of his account can be looked upon as personal observation. His first observation is entered while in New Orleans, and is an insight into the sufferings of the Acadians, and their removal from Maryland:

This gentleman, descended from a Roman Catholic family in Maryland, was the master of a vessel belonging to his brother, Athanasius Ford, of Leonard Town in St. Mary's County, and had sailed from the River Patowmac with French Neutrals (as they are called) who had been driven out of Nova Scotia by the British Government on account of their strong predilection to the French interest

there, which at every risk they always were ready to promote and support.

The vessel was navigated by British sailors and was bound for the Mississippi, in order to carry the French Canadians to their countrymen there, where they intended to settle. But having got into trade winds they landed at the mouth of the Rio Grande, in the Kingdom, or the Province of New Mexico, instead of the Mississippi. (I, p. 249.)

This emigration accounts for the few Catholics of the Acadian group who were found in Maryland at an earlier date. A number of them did arrive at New Orleans. Those mentioned here were seized by the Spanish and carried to New Mexico, where they were made to suffer a great many hardships. Smyth mentions that a priest on learning of their condition was of great assistance to them. It is noticeable that the quotations which follow this first one have a very close resemblance to others found in the pamphlet *The Present State of the Catholic Missions Conducted by the Ex-Jesuits in North America*, by the Rev. Patrick Smyth. The similarity has led many to confound the two authors. The answer which John Carroll prepared for Patrick Smyth's article is sufficient answer for the other. It seems very probable that Father Smyth had seen the work of John before he started to write and used many of the things there recorded to strengthen his own argument. These descriptions are as follows:

Near the town of Port Tobacco upon a commanding eminence overlooking the Patomack, is a seat belonging to the late Society of Jesuits, in occupation of a Roman Catholic Priest named Hunter, in a situation the most majestic in the whole world. The house itself is exceedingly handsome, executed in fine taste and of a very beautiful model. (II, p. 114.)

Carroll stated that the only house of the Jesuits that bore even an inviting external appearance was this one of Father Hunter. The Rev. Patrick Smyth had said that these houses were all fitted out in the most comfortable manner possible. To this Carroll replied that this house alone was comfortable, but even this one contained nothing in the way of comfort that would not be found in the homes of the middle class in America. The account goes on:

The Province of Maryland, which was first granted as an asylum for the Roman Catholics, still contains a great majority of them, although the Church of England is the established church, to which they pay an equal proportion as the Catholics. There are in all probability three Roman Catholics for one Protestant throughout this province; and the counties of St. Mary's, Charles, Calvert and Prince George's, there are at least six parts out of seven of the inhabitants that profess that religion.

Previous to the dissolution of the Society of Jesuits, they had a powerful establishment in Maryland and were possessed of an immense property in that province, consisting chiefly of lands and slaves. Three of their principal seats or establishments are in Charles and St. Mary's counties; one just mentioned by Port Tobacco, the most beautiful place in the world and the most elegant situation, in the possession of the Reverend Father Hunter, who was the principal or head of the society in this province; the next is at the mouth of Briton's Bay on the River Patomack also, in the occupation of Father Ashby; both of the two last named places are in St. Mary's county.

Besides these there are several others, very considerable establishments belonging to the Jesuits, in this province where no person resides but the priests and their attendants. However, at each of these places they seem to have a haram of female slaves, who are now become white by the mixture. There are at this time numbers of beautiful girls, many of them as fair as any living, who are absolutely slaves in every sense of these priests, and whose posterity must remain in the same degrading unfortunate situation.

By far the greatest number of Roman Catholics are on the Western Shore (of the Chesapeck); and what is surprising, it is also the most violently rebellious and disaffected. The principle Roman Catholic families in this province are generally better descended than is common in America, where they are the most frequently ashamed to trace their ancestors a single generation back; but the chief families in this province, at least those of the Roman Catholic religion, came over with the first Lord Baltimore, and were originally from good and respectable families in England.

About the time of the dissolution of the Society of Jesuits, there happened a great confusion amongst them as well as all the Roman Catholics in the province, occasioned by a profligate priest of that order, who after playing a number of tricks with the female part of his flock, thought proper to lay aside his habit and his vows, and enter into matrimony with a young Roman Catholic widow, along with whom he lives to this day, in open defiance of the Pope and his bulls, yet still professing the same religion. This I mention as an extraordinary occurrence, so rare to be met with that a similar instance I do not imagine can be produced. (II, p. 115.)

The two houses mentioned here as the residences of Fathers Lewis and Ashby were said by Carroll to be far from superb, but were instead mean and despicable. The question of slavery was also considered by Carroll, in fact the entire letter, which was written to refute Patrick Smyth, can be used in reply to the work here cited. This letter of Carroll will be found in Doctor Guilday's *Life and Times of John Carroll*, pp. 313-321.

FRANÇOIS DE CHATEAUBRIAND

VOYAGES EN AMERIQUE, EN FRANCE, ET EN ITALIE
(1791-1793)

The well known author of *Le Genie du Christianisme* was also a traveler in the United States. He was born in Brittany in 1768 and received an excellent education in early life. In 1791, Chateaubriand, then a young man of 23, embarked for America. He remained here for two years and then returned to his own country. His *Voyages en Amerique* was not published until thirty-four years later, and contains quotations from another French traveler who did not come to this country until 1823. As first hand material, Chateaubriand can hardly be used. Some have gone so far as to question whether or not he came to this country. In the same year that his book was published an article appeared in the *American Quarterly Review* denying that the accounts were the personal experiences of the author. The beautiful scenes he describes on the banks of the Ohio make one wonder, if in his search for the passage to the Western Sea, he has gone further than Niagara. His account of the vast jungle on the banks of the Mississippi assured deToecqueville that his countryman had never visited that river. A consideration brings the first remark on the subject of religion:

The religious traditions of the Indians are become much confused; the instructions first imparted by the missionaries of Canada has mingled foreign ideas with the native ideas and at the present time we perceive through the gross fables distorted Christian doctrines. Most of the savages wear crosses for ornaments, and the Protestant traders sell them what was given to them by the Catholic missionaries. To the Honor of our country and the glory of our religion be it said that the Indians were strongly attached to the French. They have never ceased to regret them, and the Blackrobe is still held in veneration in the America forests. (II, p. 95.)

This is a reiteration of the same idea expressed in the writings of Charlevoix and Carver, with the addition that the French were honored and respected by the Indian. On the following page Chateaubriand quotes from Beltrami. He introduces the quotation with the words that this is of greater value because in the earlier pages of Beltrami's book the author was very harsh in his treatment of the Jesuits. Chateaubriand quotes him as follows:

To do justice to truth, the French missionaries in general have invariably distinguished themselves by an exemplary life, befitting their profession. (II, p. 96.)

In our treatment of Beltrami we will consider this same quotation as it appeared in the original of the author. Beltrami is here no more favorable to the Jesuits than he was in other parts of his book. The quotation reads, "The French missionaries, when not Jesuits, etc." It is noticeable here too that this book should have been consulted by Beltrami's countryman, when there was a space of about thirty years between the visits of the two. Of the southern valley of the Mississippi, Chateaubriand is not a reliable witness. He remarks at great length that the Spanish in that section are not fitted for life in the American democracy. This he claims must be so, for the Spanish people have never been other than slaves to the Spanish Crown, and that the masses of the people were uneducated and uncontrolled. He includes too as a proof of his thesis that the priests of the Spanish colony have led lives truly immoral:

Nothing was more common than to see ecclesiastics surrounded by a family, whose origin they took no pains to conceal. (II, p. 125.)

That he was altogether wrong in his statement of the impossibility of the Louisianians becoming good citizens of the United States is now a demonstrated fact. The independent government which would have been established need not be thought of, the condition of democracy in those parts being satisfactory. The final reference to things Catholic is like the others of a doubtful character. It is concerned with Columbia, of which he writes:

The whole of the clergy of Columbia are American. Many of the priests, by a culpable infringement of the discipline of the Church, are fathers of families like any other citizens and do not even wear the habit of their order. This state of things is no doubt prejudicial to morals, but on the other hand it has the effect of rendering the clergy, though Catholic, favorable to emancipation from the dread of more intimate relations with the Church of Rome. During the troubles the Monks were more soldiers than churchmen. (II, p. 136.)

We have found no record of a single native born priest in that section at the time of Chateaubriand's visit. We say with Bacourt, "I agree with M. de Tocqueville, who said that Chateaubriand had not seen all the places that he wrote about," and wonder where he gathered the information of the condition of the Mississippi Valley as he describes it.

MOREAU DE ST. MERY

VOYAGE AUX ETATS-UNIS DE L'AMERIQUE
(1793-1819)

Medrie Louis Moreau de Saint Mery was born at Fort Royal, Martinique, on January 13, 1750. At the age of 19 he went to France to study law, and later practiced his profession there for three years. Returning to his native isle, he was made Conseil Superieur of the colony. During his period of professional law, he collected all the written laws of the Island, and the publication of these has made his name immortal to all students of West Indian history. Called to Paris in 1784, he aided in the administration of the colonies. At the outbreak of the Revolution, he became one of its ardent champions and defenders. He was for a time president of the Electeurs and served as a member of the permanent governing body of the Commune. When Robespierre came to power, Moreau fled from France and arrived in America in 1793 with his wife and children. He settled at Philadelphia and there published a number of works from his own press. He was friendly with Talleyrand when the latter was in Philadelphia. Moreau's last days in America were clouded because of the bitterness that was then manifested toward the French. Returning to France he entered upon a brief but notable career, holding a number of high government offices. His last years were spent in publishing the *Colonial History*, which is contained in the Collection de St. Mery. He died in January, 1819. Stewart L. Mims of Yale found the manuscript of the *Voyage aux Etats-Unis* among the collection in Paris. Parts of it had been used previous to the find of Professor Mims. The Yale publication is in the original French.

Norfolk was the port at which Moreau landed. There was at the time a number of French refugees at that port. Concerning the religion of the city he says:

There is here also, as I have said before, a place consecrated to the exercise of the Roman cult. It is a chamber very much in disorder, where the preacher comes to the unhappy refugees of St. Domingo. This minister receives his powers from Mr. Carol, consecrated a Roman Bishop in London, named vicar general by the Holy See and resident at Baltimore. (Page 55.)

Passing through Frenchtown in Maryland he wrote in his diary:

They say that the name of this town was given to it because it was formed in 1715 by a reunion of Acadians, whom the English had sent into banishment. (Page 95.)

There is a passing mention of the Church in Baltimore (p. 88) and one of that in New York (p. 163). The greatest amount of data of the Church in this country is concerned with the condition of affairs in Philadelphia. It is very bitter in parts, which is to be expected after reading the account of his stay there. His mother-in-law died in Philadelphia and for some reason was denied burial from the Catholic Church. She was finally buried from the Episcopal Church, with the Bishop of that denomination officiating. The account of the Church is as follows:

The Episcopal and Roman Catholic Churches have organs. That which I have said in regard to the concord which reigns among persons of different communions, does not at all apply to the Catholics. I have said that they have three churches in Philadelphia. The one which is simply called a Chapel is placed back between Walnut Street and a little alley, and between Third and Fourth Streets south. This is the first church of this communion in Philadelphia. It is not more than a sort of oratory where they say low mass and where they administer for the convenience of the priests who dwell in the same place. The priests of this Chapel are Irish and consequently fanatics. They have the care of St. Mary's Irish Church on Fourth Street south. This church is only an ordinary house with a large door and another at the side. Over the altar is a crucifixion for a reredos. The pulpit touches the altar on the Epistle side.

The third church is the English Catholic Church at the north corner of Spruce and Sixth Streets. Those who frequent this church have separated from the Church of St. Mary, because of the Irish domination there prevalent, and because the priests are here real administrators. The English church has been built recently, and is much prettier than the other, if indeed this word is known to the other two. The pulpit is on the Gospel side, but too near the choir. They preach here in English. The altar has for a reredos a dreadful painting which intended to show Christ ascending into Heaven and being received by his father, who holds in his right hand a monstrance with a host. It has pews and a small organ.

The churches have a common cemetery which surrounds the Church of St. Mary, but each has a limited portion of this land. After the prayers for the dead the clergy, preceded by the cross, go to conduct the dead to the cemetery. The Roman Churches are the only ones seen to exercise publicly and in the street an act of their cult.

The English priests of this church pass for moderns, for the Irish will not marry one without a note of confession, and will not bury those who have not confessed. These two churches derived their authority from the Roman archbishop Mr. Carol. The Catholic cemetery is like that of the other communions in Philadelphia, full of marble and inscriptions.

On the 5th day of March, 1797, there was fulminated in the Irish Catholic Church of St. Mary a mandate of M. Carol, who inter-

dicted the English Catholic Church. The motive of this interdiction is the pretention that M. le Cure of the English Church, usurped all the fees, and at the same time his vicar performed all the functions. The church wardens proposed to him to take all the product of all that he did and one-half of that which his vicar received, but he would not, and was sent away. Then it was found that the Irish priests of St. Mary's made of this a capital affair, because the church wardens of the English church had separated originally from them. They rebuked the Irish priests always for encroaching on the temporal administration. The only effect of the interdict has been to carry more people to the English church. (Page 365.)

W. WINTERBOTHAM

AN HISTORICAL, GEOGRAPHICAL, COMMERCIAL AND PHILOSOPHICAL
VIEW OF THE AMERICAN UNITED STATES

(1795)

Winterbotham was a dissenting minister and a political prisoner who was born in London, December 15, 1763. He became a Calvinist and at a later period a Baptist minister. At Plymouth in 1792 he preached two sermons for which he was arrested and tried for sedition. He was sentenced to serve two years for each sermon. It appears to have been during his imprisonment at New Gate that he prepared his *View of the United States*. This he did to meet an acknowledged want in Europe, where so many contemplating immigration to America anxiously sought for accurate information and for local and political details. The chief resources for his facts and principles seems to have been quotations from writers, both European and American. A similar work on China was written by him at this same time. As far as we have been able to ascertain, there is no record of the author having at any time visited the United States. He does not make this claim for himself in his books, but is generally believed to have made the voyage. He died at New Market, March 31, 1829.

After describing the condition of the other religions in some detail, he says of the Roman Catholics:

The whole number of Roman Catholics in the United States is not estimated at above 5,000, one-half of which are in the State of Maryland. Their peculiar and leading tenets are too well known to need recital here. They have a Bishop, who resides in Baltimore and many of their congregations are large and respectable. (I, p. 383.)

There is in this quotation a serious mistake in regard to the number of Catholics in the country at that time. There was none

who had visited the State of Maryland alone and estimated the number so low. In the second volume there are a number of remarks concerning the Church:

The New York State legislature has passed a law for all denominations to appoint Church trustees to care for the temporalities. (II, p. 334.)

This law included the Catholic Churches as well as the others. The effect of this legislation is well known. Then follows a number of less important remarks:

There is one Roman Church in Boston. (II, p. 140.)

There are a few Catholics in Maine. (II, p. 221.)

There is one Roman Catholic Church in New York. (II, p. 317.)

The Irish in Pennsylvania are mostly Protestants from the North of Ireland. (II, p. 439.)

The third volume contains also but passing references:

The Roman Catholics were the first to settle in Maryland and are now the most numerous sect in that State. (III, p. 41.)

In Kentucky there are a few Roman Catholics. (Page 149.)

There is little of value in these volumes for the history of the Catholic Church. The other religions receive more ample treatment.

ISAAC WELD

TRAVELS THROUGH THE STATES OF NORTH AMERICA

(1795-1797)

Disturbed by the war-torn condition of Europe, and determined to learn whether "any part of these territories might be looked forward to as an eligible and agreeable place of abode," brought Isaac Weld to our shores. It is he who is so often quoted as saying that Washington had known of mosquitoes in New Jersey that could bite through the thickest soles. He found much to discourage him in this country. He thought our manners cold and suspicious, our taverns crowded and ill managed, while he correctly remarked that Princeton and other colleges that he visited "better deserve the title of grammar school." For our purpose his narrative is of very limited value. In Detroit he remarked:

There is a large Roman Catholic Church in the town of Detroit and another on the opposite side called the Huron Church, from its having been devoted to the use of the Huron Indians. (Page 186.)

This is the same church that was mentioned by Carver in 1768. It was about the time of Weld's visit that this territory was assigned to the Diocese of Baltimore, having at that time been ceded to the United States. Father Richard and his two priest companions arrived in Detroit about the time Weld was making his observation. The author goes to some length to show that the different sects have not been in the least successful in converting the Indian and says in this regard:

The Catholics have the greatest number of converts among them, but this is because they place little restraint upon them. (Page 283.)

LA ROCHEFOUCAULT-LIANCOURT

TRAVELS THROUGH THE UNITED STATES OF NORTH AMERICA
(1795-1797)

La Rochefoucault-Liancourt, a Frenchman, was at Rouen when the Constituent Assembly, of which he was a member, was dissolved. Subsequently he passed many months in England and then came to America. His *Voyage dans les Etats-Unis* and his efficiency in introducing the use of vaccination in France, caused him to be remembered as a man of letters and benevolence. He lived to a venerable age and won the highest respect, although long subject to the aspersions of partisan opponents, whom his liberal nature failed to conciliate. There is little of novel information to the American reader in his voluminous work, except the record of local features and social facts. He occupied himself chiefly with economical investigations, especially those connected with agriculture. He made himself much at home with all classes of society. The work on his trip to America is his chief source of literary reputation, and has been characterized by a French writer as "froide, sans imagination et sans l'esprit d'artiste."

The first Catholic fact mentioned is that there is a Church at Reading, Pa., for German Catholics, (I, p. 26.) Following this there is no mention of the Church until he arrived at Detroit. He says of the Country in that part:

A seventh of the lands is allotted to the support of the Protestant clergy. For the Catholic service nothing is paid except in Detroit. In Detroit half of the inhabitants are Catholic but no Church has yet been built. (I, p. 265.)

There is an error in the observation of the traveler in this remark. The Church of St. Anne was dedicated on July 26, 1701,

the present church being the sixth of that name. There was a church there continually from the first dedication until 1805. After the fire of that year, services were held for a time in a house which had been furnished as a chapel. At the very time that Weld was making his observation that there were two churches, one in the city and other on the opposite shore, Liancourt was noting that there was no Church at all. When he visited the city, Fathers Richard, Levadoux and Dilhet were on their way from Baltimore, if they had not already arrived in Detroit. They were to take the places of the French missionaries who had been recalled to Canada when the territory was ceded to the United States.

Of the Indian missions there is mention of Loretto, which place though not in the United States, we consider as important, because it was composed of Indians who for the most part had gone from the States to that mission.

The Indians of Loretto have attained, it is asserted the last stage of civilization, at least in the point of incorruptness of morals and manners. No other village can in this respect rival Loretto. These Indians who on working days dress like the Canadians, wear on feast days and Sundays their usual dress. They cultivate their fields in the same manner as the whites, live like them and speak the same language. They are of the Roman Catholic persuasion and a curate resides among them. (I, p. 322.)

Loretto was a small Indian village of Hurons and located northwest of Quebec. It has its name from a small chapel there, after the model of Santa Casa at Loretto in Italy. An image of the Blessed Virgin was sent from Italy to the Indian converts, and was said to closely resemble that in the Italian sanctuary.

Of Norfolk we read:

There are three churches in Norfolk; one a Protestant Episcopal subject to the Bishop of Williamsburg, one belongs to the Roman Catholics and the clergyman derives his powers from Mr. Carrol, Bishop of Maryland; the third is a Methodist Church. (II, p. 17.)

JOHN BERNARD

RETROSPECTIONS OF AMERICA (1787-1811)

John Bernard was one of the cleverest of comedians and one of the shrewdest theatrical managers of his time. He was born in Portsmouth, England, the son of a naval officer. At the age of eighteen he went on the stage. At the height of his power, at the

age of forty-one, he came to America, with his wife, a versatile actress. Bernard left in manuscript an autobiography, a portion of which was published by his son under the title of *Retrospections of the Stage*. The portion dealing with America was long after published by his heirs, and issued under the title of *Retrospections of America*. The last years of Bernard's life in America are missing in this volume, the manuscript for these years having been lost. The author traveled considerably in this country and was a quick observer and shrewd in his conclusions. The book contains many anecdotes and the style is admirable. After meeting Charles Carroll he made the following entry in his diary.

From the refinement of his manners, a stranger would have surmised that he had passed all his days in the salons of Paris. He had all the suavity and softness, in combination with dignity, which bespeak the perfection of good taste. This attested the character of his society. Ease may be natural to a man, but elegance—the union of propriety with ease—must be acquired; the art of respecting one's company as well as one's self implies that one's company is worth respecting. But Mr. Carroll possessed higher qualities than mere external polish. He had a heart that colored all his thoughts and deeds with the truest hues of humanity. No man was fonder of doing good, and certainly, none could do it with a better grace. (P. 28.)

Such high praise of an American who had been a signer of the Declaration of Independence, could hardly be expected from an Englishman during the period between our two wars with the mother country. It is the more valuable, for Bernard had made the acquaintance of the greatest men in America in that day, and of none does he write so highly. One other Catholic he saw fit to write about, but it is not his own personal observation, but an account given to him by a certain Mr. O'Donnell. It is concerned with Lord Baltimore:

He had the fortitude, forethought and deep undefiled spring of benevolence. Thus qualified to head an enterprise which planted the tree of liberty, where it was destined to shoot up and spread its greatful shelter over thousands. His spirit seems to have entered into the atmosphere of the country and gives it its happy harmonizing influence. (P. 138.)

There is reference here to the then new Constitution. He further quotes in the words of Lord Baltimore the letter that was written to the Swedish Governor:

The opposed of one country I can not become the oppressor in another. To me America is a city of refuge, not strife . . . on the

land where I am a stranger our children may become brothers. With God and our consciences for our friends, pride and envy and dissimulation will be our only enemies. (P. 139.)

THOMAS ASHE

TRAVELS IN AMERICA

(1806)

Ashe has the distinction of being the first to discover that a book abusing the people of the United States would be profitable by its popularity. This stranger in our land was born in Ireland in 1770. He had traveled much in Europe before being forced to flee to this country because of financial difficulties. Having lived for a time in Maryland, he obtained a position in the secret service department under Jefferson. His *Travels in America* purport to be a collection of forty-two letters written by him during a journey from Pittsburg to New Orleans. They are concerned with the western states of that day, for he very early dismisses the eastern territories, remarking in his first letter that, "they are unworthy of your observation." The book helped to keep alive the enmity which both the British and the Americans had inherited from the Revolution, and it became an unsavory tradition. In Pittsburgh there was a favorable impression concerning the Catholics. He states:

I was content on being assured that the better kind of people frequent the Protestant Church and the Romanish Chapel. (P. 28.)

Father Helbron, the Capuchin, cared for the Catholics of Pittsburgh at this time. There was no resident priest there, this priest making his headquarters at Clear Spring near Greensburg. This hard warking priest labored in that part of Western Pennsylvania until 1815.

A very interesting account is given of the almost forgotten Gallipolis Colony. It is so complete that we have decided to give the entire text:

Gallipolis being a French town and settlement which has made a considerable noise in the world, I feel myself under a more immediate obligation to give you a correct and historical account of its rise, progress and fall. A land speculator who explored this western country a few years ago, took plans of the site of Gallipolis; surveyed two hundred thousand surrounding acres and submitted his labors on parchment, with all the embellishments of a draftsman, and all the science of a topographer. The site for a town was represented on a high plane of great extent and beauty,

commanding views up, down and across the river for several miles. Eminences were everywhere pointed out as eligible for the residence of the wealthy, and comfortable secluded spots were marked for the retreat of the more humble and indigent. Long extended and fertile tracts were noted as proper places for the exertion of the most powerful and industrious, and water falls, cataracts and rapid streams descended and flowed for the benefit of mills, the promotion of commerce, and the diffusion of prosperity and happiness. When these advantages were magnified by the high colored machinery of hanging woods; ever verdent meads interspersed clumps of flowering magnolia and oderiferous catalpa, natural vineyards with purple clusters of grapes bending to the ground, and all other objects incident to sublime landscape, it may well be supposed that the gentleman's plans cultivated the sanguine French and formed an irresistible lure to this celestial paradise. His maps and surveys had marginal notes illustrative of its natural history, and the buffalo, elk, deer, birds, fish, and game of every description were stated to abound in such quantity that for several years man could subsist without any labor other than the healthy and pleasant occupations of hunting and fishing.

Furnished with testimonies of so flattering a nature and with credentials of the first authority to the most respectable houses in Paris, he repaired to that Capital and met with all the hospitality and attention to which he was entitled by his manners, intelligence and introductions. After associating with the great some months, he gave publicity to his views; opened by permission of the Government a land office;; exhibited his charts and plans and offered lands they expressed for a French crown per acre. The troubles then existing in France were favorable to his intentions. Those who were compelled to stifle their resentment against the state, were rejoiced at the opportunity to abandon it, and the Government at length tired of the perpetual work of the guillotine, preferred to get rid of the disaffected by emigration, to the labor of compression in dungeons or the effusion of blood.

Numerous emigrants were ready to repair to the extolled territory. Of these a few of the more opulent, liberal and enlightened combined to purchase the speculators whole right and title, and extinguished all his claim for one thousand crowns, and of course assumed to themselves the disposition of the lands and the charge of settling them, but without any pecuniary advantage. A proceeding as honorable as this in the proprietors had the auspicious effect. In a short time five hundred families previously well situated embarked with the proprietors for the United States, crossed the mountains and descended the river to their new possessions to the "promised land, flowing with milk and honey, and abounding with all the necessities and luxuries of life."

The lands were divided among them according to priority of purchase, and where it could with propriety, according to predilection and choice. Some went to subjugate the forests; some to reside on the rivers' banks. Some went in pursuit of mill seats, cataracts and

falls, and others contented themselves to look at the flowering meadows and aromatic groves. A considerable number remained to settle the town now called Galliopolis.

Such a body of settlers soon effected a change in the face of nature. A very neat town quickly arose on a delightful plain, and a number of little comfortable homes adorned the best situations along the river. Having brought with them implements of husbandry and seeds of all kinds of fruit and vegetables from Europe, the colony appeared to flourish to an unprecedented degree and to extend its fame to the widest bounds. This unexampled character and success was the operation of two years. On the third, the settlers retired to the back country, and who did not suffer death came in and reported that the meadows and good lands they went in search of proved no more than swampy intervals between mountains where men could not exist, and that the mill seats and waterfalls were dry, except during the dissolution of the winter snows, which could not be calculated upon only for the short period of about three weeks in the year.

The return of these disappointed speculators alarmed the infant town, and the river settlements spread an apprehension of the want of bread and general distress. Small patches of gardens and vistas to the water had gone to the drudgery of preparing ground heavily timbered for the purposes of raising corn or producing the other necessities, which are the result only of toil and unremitting industry. Unfortunately, too, the settlers were for the most part artisans who had resided all their lives in Paris, Lyons and the other great towns of France. To labor in gloomy woods, and clear for agriculture land crowded with trees several feet in diameter, was a task incompatible with their former habits and views. A contracted system of horticulture was all they were equal to and such a mode could not provide for any supernumerary mouths. The discontented were resolved to return home, and others to proceed to the Eastern States, sell their shares and resume their ancient professions.

From the sale of possessions, however, very little trouble arose. At the time when affairs were progressing, and improvements going on with as much vigor as could be expected from emaciated mechanics and effeminate shop-keepers, a person arrived in the colony, claiming it as his own, and stating that the man who sold the land in France was an impostor. To a people already under suffering and disappointment, this was a dreadful blow that could not be averted, and which involved in its fall the ruin of their hopes and the labor and toil of the four previous years. The new claim was sanctioned by Congress, and a proposition was made to the French to abandon their improvements, or to repurchase a certain quantity adjoining to and including such improvements, at the rate of two dollars more per acre. Many spurned at this proposition however fair, and left the country in disgust, while others with large families remained, again purchased and persevered to give the settlement a rise, in despite of disappointment, imposition, calamity, and a host

of evils and difficulties which required all the energies of human exertion to avoid and to remove.

Such strength of mind and perseverance merited a successful fate, and no doubt would have terminated in a happy issue, but for ponds lying behind or near the town, which often infected the air and predisposed to fever and ague, even from the commencement of the settlement, but on the fifth year they became so contagious that many died and several became so seriously alarmed as to throw up their improvements and sell all their titles for the little they required to travel to Philadelphia or New York, where they might follow handicraft trades and procure bread with more ease and security. Those who remained were principally the infirm and young children; few improvements went on, the place continued rapidly to decline, and is now at the period of my writing, in a fair way of being restored to nature, and returning to the gloom of its primitive woods. The total number of habitable houses is reduced to nine, about seven more are occupied in the original purchase. Thus I account for sixteen families out of five hundred who came into the country a few years before, big with expectations of felicity and dreaming of nothing less than perpetual comfort and continual happiness. The sixteen families which persist in remaining are those who purchased a second time. I am happy to have authority to account for seventy more families who arrived from France and which seventy were those who left Gallipolis in disgust on the learning of the springing up of the new proprietor, who required them to make a new purchase or to quit the premises. Congress, much to its honor, made their case a national one and has granted them lands lower down the river in lieu of those they had to abandon in this place. They report to their friends that their new grounds are excellent, but that sickness and excess of unaccustomed labor keeps thinning them by no very insensible degrees. (P. 163 ff.)

The history of Gallipolis started in New York with the founding of the Scioto Company. This company was formed by William Duer, then Secretary of the United States, who saw an opportunity of profiting by joining with the Ohio Company, who was at this time attempting to purchase land from Congress. By his association with members of the Ohio Company, and by persuasion used in Congress, Duer succeeded in obtaining about one-half of the land sold to the Ohio Company. It was his intention to sell the land and he looked to Europe as a place of possible sale. To attain this end he dispatched Joel Barlow to France. Arriving there in 1788, Barlow soon learned that it was not possible to sell the land as one tract, and formed a French Scioto Company to sell in small lots. William Playfair seems to have managed the business of the company from that time on, and received whatever money was paid by the French buyers. In 1789 the French company made their purchase, and

apparently they knew at the time that they had only an option on the land, although the literature that was circulated did not say this explicitly. French travelers who had visited this country warned their countrymen not to buy the land, but their advice was not heeded. Those who came represented a complete cross-section of French society at the outbreak of the French Revolution. It was suggested that a seminary be built at Gallipolis, to serve as a refuge if St. Sulpice in Paris were closed. It was a fond hope that the Church would be placed on a firm foundation in the new colony and the question of establishing a bishopric there is an interesting chapter in our Church history. Troubles started as soon as the first of the colonists arrived in the country and found that the land they had bargained for was the property of the Ohio Company. They arrived at the settlement in October, 1790. Of Dom Didier, the Benedictine who accompanied them, little is recorded. Father Badin, who visited the town in the same year as Ashe, said that though the settlement had much declined, he found the spark of faith there, and a number of Irish settlers in the vicinity.

Of the Church in New Orleans a rather long account is given by Ashe. It is not correct in every detail, but is so substantially. It runs as follows:

The religion is Catholic; that is, the religion of the French and Spanish is Catholic; as for the Americans they have none. They disregard the Sabbath entirely; or if they go to the Catholic Church, there not being any other, they go to a spectacle, where fine women are to be seen and fine music to be heard.

The Catholic Church, as well as the Town House, the Jail and the palace of the priests, were all built by the once celebrated merchant, Don Andre, on condition that he should be made a noble of Spain. He lived to expend two million dollars on these and other public works, but he died before the ambitious honors were lavished upon him; and his wife has the mortification still to be called Madame Andre.

The Church is a very large structure, built of brick and plastered in front and painted to give it the appearance of marble.

In the Sacristy there are several relics; among which is a thorn of our Saviour's crown, tinged with his blood; a cloth of Santa Veronica, enriched with his image, and a cross of Indian workmanship, said to be found on the bank of the Riviere Noir, on the very spot where the famous Ferdinand de Soto ended his discoveries and his life, and where he remains now lie buried. The priest who exhibited the altar and the relics, appeared much displeased with the little belief afforded them by Americans, and informed me that orders had arrived from the Bishops of Cuba and Mexico to forward all the pictures and relics from the Churches of Louisiana to New Spain,

where the honours of belief and admiration, in anxious solicitude awaits them.

Besides the Church there is another place of religious worship—a convent for the instruction and accomodation of fifty nuns. They have a very neat Chapel where mass is celebrated twice daily, during which the nuns join in the melody of the service from a situation separated from the audience by close iron bars. I could just distinguish that they were dressed in black robes, with the same colored veil flowing from the head to the feet. They are not allowed to take in novices; as on the death of the present nuns, the American government purposes to seize on their possessions and lands, which are very considerable both in the city and neighborhood. (P. 336.)

Don Andre Almonaster y Roxas generously offered his aid when the New Orleans conflagration of 1788 destroyed the church, school and Capuchin convent. He offered to build the church, priests house and a building for public offices and was to be repaid at a later date. This offer was immediately accepted and work was started at once. Don Andre died in New Orleans on April 26, 1789, and was buried in the church he had built. His remains now lie in the Cathedral. He received a cedula from Spain, conferring on him the honors and rights of Royal Patronage, but it did not arrive until 1794, five years after his death. The Ursuline convent here spoken of is the original dwelling of that order in New Orleans. At the time that Ashe was in the city, there were but six sisters in the convent, the others having gone to Havana when the United States annexed Louisiana. The statement that they were not allowed to take novices is not true. A few years before this the nuns were advised by the President of the United States that they would receive every protection that could be given by the Government. It is also a fact that a few years after Ashe's visit a number of Ursulines arrived at this convent to take the places of those who had left. Bishop Du Bourg was a few years later seeking postulants for the community in France and a number of young girls responded. The sisters moved out of the city in 1824, because the city had gradually grown about the convent property and a street was about to be cut through the grounds. The land was not, however, taken by the government. The original building still stands, the oldest conventual structure in the United States and the oldest building in the Louisiana Purchase. When the sisters moved, it became the first episcopal residence and later the diocesan chancery.

EDWARD A. KENDALL

TRAVELS THROUGH THE NORTHERN PARTS OF THE UNITED STATES
(1807-1808)

Edward A. Kendall, a miscellaneous writer, was born about 1776. There is little known about his early years. He traveled through the northern part of the United States in 1807 and about a year later published a somewhat dull account of his wanderings in three octavo volumes. No previous work on this country so fully explains the State policy and organization of New England and the social facts connected therewith. "The intention of travel," he says, "is the discovery of truth." He pays much attention to New England customs, the famous Blue Laws forming a curious chapter. He returned to England and in 1819 founded the *Library and Weekly Review*. In his writings on Ireland he was a pronounced anti-Catholic. He wrote a great number of works and died at Pimlico, October, 1842.

The first volume of Kendall's travels does not include any Catholic data. The second volume has a few references, all bearing on New England. The first is a mere mention:

There is one Roman Catholic Church here (Boston). II, p. 243.)

The Church of the Holy Cross was the first church erected in Boston. It had been consecrated just a few years before this time by Bishop Carroll. It was a noteworthy fact that at this time, in puritanical Boston, \$11,000, or about one-third of the whole cost of the structure, had been raised among the well-to-do Protestants, President John Adams heading the list. Charles Bulfinch, another Protestant and the designer of the Capitol at Washington and the State House in Boston, supplied the plans for the church without charge.

A very poor motive for the zeal that caused the French missionaries to seek out the Indians is put forth in the following manner, after speaking of the struggle between the French and the English for the supremacy of the trade with the Indians:

To counteract the obstacles that lay before them, the French had but one resource and that was in the propagation of the Christian and Roman Catholic Faith. They avowed again and again, that wherever they were obliged to enter into competition with the English, they had neither friend in the field, or customer at the trading house, but among those that knelt at their altars. (II, p. 60.)

A rather complete account is given of the death of Father Rale in the third volume of the account of travels. It is as follows:

The first attempt of the government of Boston against the mission (Abenakies and Nanrantawacs) consisted in the very allowable one of sending a Protestant missionary to effect, if possible, a change of religion among the Indians. After the Treaty of Utrecht, the English found means to build trading posts on the Kenebec, even with the consent of the Indians, but new wars succeeded and the mission of the Nanrantawacs was the cradle of Indian disaffection. In January, 1722, a party ascended the river to seize the person of Father Rale, the missionary. On the report of their arrival Father Rale escaped to the woods and the party returned without success except that it was able to pillage the church and the Missionary House and carry away what provisions it found in the village. It had chosen a season in the year when the strength of the village was absent at the chase.

(Second attack) Having reached the village undiscovered, a discharge of musketry, of which the balls pierced the bark coverings of the wigwams, was the first intimation given to the Indians of the presence of the enemy. The next moment, Father Rale, a man of sixty-seven years, showed himself and was no sooner perceived in the street than a general shout was raised by the assailants, accompanied by a second discharge of musketry by which he was wounded and killed. (III, p. 63.)

If the Nanrantawacs' Mission was the cradle of disaffection the cause was well known. Massachusetts Bay colony, in claiming the Maine territory, paid no attention to the claims of these Indians and made no attempt to purchase the lands from them. Moreover, the religion they had espoused was no longer permitted in the colony. This was naturally resented by the Indians. In 1698, when the commissioners of the colony met the Indians in conference at Pen-tagoet, the latter had refused to expel the missionaries. The request was again made in 1701 and again refused. In 1704 the English took a different means to effect their wish. After destroying the missions the English offered to rebuild them if the priests were sent away. This means also failed. A final attempt was made in 1717 by sending a Protestant minister to reside among the Indians to convert them to the Protestant faith. No more success awaited this person than had been met with previously. The first armed attempt to end the mission was made in 1722, when two separate attacks were made; one on the Penobscots and the other on the Village of Norridge-work, where Father Rale was stationed. This time the missionary hid himself in the woods and escaped. The second attempt on his life, which was successful, was made in 1724, under Colonel Moulton, who commanded a band of English and Mohawks. Father Rale

knew that he was the chief object of the attack and delivered himself up to save his Christians. Seven of his Indians died at his side in an attempt to save him. The mission was burned and most of the survivors went to Canada.

HENRY TETU

JOURNAL DES VISITES PASTORALES PAR MGR. PLESSIS

(1815-1816)

Joseph Octave Plessis was born in Quebec on March 3, 1763. He was educated in the schools of Montreal and Quebec and was ordained a priest in 1786. Eleven years later, in 1797, he was named Vicar-General of Quebec and chosen as coadjutor. The bulls having been delaying owing to the imprisonment of Pius the Seventh, Plessis was not consecrated until 1801. He immediately assumed the greater part of the administration of the diocese, Bishop Briand being old and infirm. In 1806 he became Bishop of Quebec and in this position won the love and respect of all who knew him. When the United States declared war in 1812, the Bishop urged the Canadians to be loyal to England, for which he was honored by the English Government. In 1815, Plessis made a tour of New England and New York. His diary of this time contains a number of valuable references, as does that of a year later when he visited Detroit, while on a visitation to the western part of his diocese.

The excerpts from this work, if taken *in extenso*, would we feel, carry us too great a length. In the case of this pastoral record of visitations, then, we will give the substance of what is there contained. On the 24th of August, in 1815, Plessis was en route to the United States and wrote in his diary:

About a half a league from this place (Mouse Island) on the right bank of the river Sante-Croix, is situated the Abnauquis village, called Point Pleasant, where the Bishop of Quebec at the request of the Bishop of Boston, has promised to give confirmation. (I, p. 132.)

It was five days later that the Canadian party reached the town of Point Pleasant. The journal contains a very lengthy account of the history of this Maine mission, and then follows the happenings of the day. He writes:

This village is composed of Abenauquis, Canibas, Malechites or Amerecites, gathered together as has before observed in regard to the Indians of the Saint Jean River . . . it was toward the River Sainte-Croix that the first Jesuits were sent when charged to an-

nounce the faith to the savages of North America. The first seed has not been lost. (I, p. 135.)

He then goes on to relate the trials that came to the Indians, first from the English and later from a Recollect lay brother, who appeared among them and, pretending to be a priest, went through all the forms of the Sacraments, and finally robbed the Indians of their few savings. This brother had come from Canada, in 1782, being known there as Brother Juniper. These Indians were without a priest for several years and suffered:

The privation of spiritual assistance until M. Adrien Leclere started a mission at Madawaska. (I, p. 137.)

This was in the year 1786. The distance from the Indian villages to Madawaska was so great that the natives petitioned the Bishop of Quebec, Msgr. Hubert, to send them a priest. This prelate reminded them that the Maine district was now under the United States and that the Spiritual direction of those parts was under Carroll, an ex-Jesuit, who had been named Prefect-Apostolic of the United States. A second time the Indians returned to the Bishop of Quebec, who on this occasion informed them that there was a new Bishopric in Baltimore and that Carroll had been consecrated as the Bishop of the new See.

They lost no time, and that same year (1791) they sent a deputation of three Indian villages of the rivers Sainte-Croix, Penobscot and Saint-Jean, without considering that these last were still British subjects and belonged to the Diocese of Quebec. The deputies were given a letter signed by the chiefs of the three cantons, written in English by some strange hand, and dated May 17, 1791. Among other things they said to the new Bishop: 'A great number of our young have grown up, without having received Baptism; our women have not the ceremonies of the Church after childbirth. We ourselves are covered with a multitude of sins . . . we pray you, father of the Church in this land, to send us a priest, we await with anxious heart and hoping a gracious answer. (I, p. 138.)

The Indians at the same time presented to Bishop Carroll a crucifix, thinking that this image would have more of an appeal than their words. This pious artifice had its effect, and the Bishop wrote the same day to the Superior General of Saint Sulpice, M. Emery, for priests. The following year two priests arrived in Baltimore and one of them, Father Ciquard, was sent immediately to the Passamaquoddy, on the River Sainte-Croix. He remained here until he was transferred, in 1794, to the River Saint-Jean, and from this latter station he visited the Penobscots. There follows a very long account

of the Abbé Cheverus, his arrival in America and his appointment under Father Matignon, whom Plessis praises in the highest terms. There then follows an account of the day itself. It was the 29th of August that Plessis arrived at the Penobscot village:

They found between sixty and eighty families gathered together to receive Confirmation from the hands of the Bishop of Quebec. He was received with all the ceremonies as if he had been the Bishop of the Diocese. (I, p. 140.)

It was necessary to wait a few days before administering the Sacrament, for in the Bishop's mind:

They had been badly prepared to receive it, all having been occupied, up to the moment of our arrival, in a national festival, which was to end that same night with a feast and a dance. (I, p. 140.)

The following afternoon Father Romagne, who had met the Bishop when the latter arrived in the village, heard the confessions of the Indians, the festival having in no way interfered with the devotion of the people:

This village, like that of Sainte-Anne, is remarkable for sobriety, of which the other savage nations furnish few examples. (I, p. 142.)

The State of Massachusetts was at this time paying to Father Romagne a yearly salary of about 350 piastres, because of his labor among the Indians. On the last day of August, the Bishop and his priests celebrated mass, and having said the office of the day, confirmation was conferred, after which Father Romagne spoke to the people in their own language. During the afternoon the episcopal party departed from the village and boarded the *Minerva* for Boston. On the fourth day the party arrived in Boston and expressed their surprise at the view of the city which arose before them. They at once went to pay their respects to Bishop Cheverus. Plessis wrote in a tone of wonder, on beholding the changed attitude towards Catholics in Boston:

The city of all America the most opposed to Catholicism, where every year in the month of November, they believed it to be an act of religion to burn the pope in effigy . . . these follies have ceased. Some respectable Irish Catholics have become citizens of this city . . . they are free to follow whatever cult they please, the spirit of persecution and fanaticism is lost. A certain French priest by the name of Poterie arrived in this city and gathered about him some French and Irish families whom he found there, and set himself up as their pastor. He purchased an abandoned edifice, which had sometimes served as a temple for the French Huguenots. It was here that the Abbe Poterie commenced to exercise his functions after having

given to the church the name of Holy Cross, without having asked for powers from Father Carroll, the ex-Jesuit of Baltimore, who had been appointed Prefect Apostolic for the United States. It is probable that the Abbé Potierie did not know of this, because the Holy See had but recently established it. But he certainly knew that he was not able to set up this mission of himself, and he did not need to be informed that there was somebody from whom he must draw his power. *Quomodo Praedicant, nisi mittantur?* This was in 1787. (I, p. 147.)

The story of the departure of Potierie for Canada and his stay there is then portrayed. The Bishop then goes on with the early history of Boston:

There appeared, then, another intruder, Abbé Rousselet who put himself in possession of the Church in Boston . . . the prefect of Baltimore was at length informed of what was going on. He had sent M. Thayer, recently arrived from Europe, who had been born in Boston and was brought up in the principles of Puritanism (there then follows a long account of the conversation of Thayer and the struggle between himself and Rousselet in Boston). Father Carroll became Bishop in 1791. He received the following year, M. de Matignon, a doctor of Navarre, and decided to send him to Boston to denounce M. Rousselet, charging him to denounce him to the people for what he was. The Abbé Matignon arrived and communicated to him (Rousselet) the orders he carried and begged him not to put him to the necessity of publishing them. Rousselet accepted in good part and retired to the Islands of the Gulf of Mexico, where he later died on the guillotine after having prepared for death in a very edifying manner. (I, p. 149.)

One section of the above quotation is not true to fact. Bishop Carroll suspended Rousselet in 1791 and made a personal visit to Boston in that same year. In the Massachusetts capital the Bishop was well received and succeeded in settling the strife between the two factions. Rousselet had most probably left Boston before Abbé Matignon arrived there in 1792. The journal continues:

M. Thayer remained one year with M. Matignon, after which he went to occupy diverse places in the State of New York, in Baltimore, in England and finally in Limerick, in Ireland, where he died in February last, having always kept high his piety and zeal, but having no ability to settle down. (I, p. 150.)

M. Cheverus has come to join Doctor Matignon, and the two worked with zeal and success to advance the work of God in the City of Boston and the vicinity. Providence fructified their labors. With but few resources they were able to acquire in the center of the city a large plot, on which they have built in brick a beautiful church which cost more than 20,000 piastres. It was consecrated by the Bishop of Baltimore on September 29, 1803, under the name of Holy

Cross. A short time after, they acquired a lot adjoining the first, which furnished a house for the two of them. (I, p. 150.)

The journal continues with a narrative of the division of the Diocese of Baltimore and the nomination of Egan, Concanen, Flaget and Cheverus. Bishop Concanen was consecrated in Rome and set out for America. Arriving in Naples, he was unable to secure passage to America, due to the Neapoleanic blockade. He died after a short imprisonment in that city. Before death the newly consecrated Bishop had sent copies of the briefs of the other three nominees to M. Emery, who in turn forwarded them to America. The three Bishops were consecrated in October and November of the year 1810. Returning to the story of Boston, Plessis continues:

Msgr. Cheverus returned to Boston not at all changed in his manner of life, and continued to fulfill, as he had done heretofore, all the duties of a pastor and a missionary, always in perfect harmony with Doctor Matignon. (I, p. 152.)

It was the intention of Bishop Plessis to return at once to Quebec, but he was persuaded to visit New York. Father Matignon accompanied the episcopal party for the rest of the tour. On the morning of the seventh of September, Bishops Cheverus and Plessis made a few calls before the latter left the city. In relating these visits he says in part:

At breakfast we had the pleasure of the Abbé Brosius' company, a priest of Luxenbourg, who, with Fathers Romagne and Matignon, forms the entire clergy of Boston. This Abbé Brosius is of no help to the others in the ministry because of infirmities which he contracted during eight or nine years during which time he exercised his ministry with much success and edification in the diocese of Baltimore. He is obliged to teach mathematics, in which he is well versed, in the vicinity of the University of Cambridge. He has rented a beautiful large mansion, the property of the Vice-President of the United States . . . in a word he is one of those rare men who know how to win and to maintain the favor of all those with whom he comes in contact. (I, p. 150.)

The trip from Boston through Worcester and Hartford to New Haven drew no comment concerning religion. At New Haven the party proceeded to New York by boat. On arriving there:

The first care of the Bishop was to send Messrs. Matignon and Boucherville to look for a good hotel. The latter was acquainted with a young merchant of the city named Willeox; the other had known for a long time, the father-in-law of M. Andrew Morris, the richest Catholic in New York, who is zealous for the good of the community, one of the trustees of the two churches, St. Peter's and

St. Paul's. The only one of his faith, who was at this time a member of the House of Representatives of the State of New York. . . . they came to the Town Hall where M. Boucherville awaited them and where Father Fenwick, the Jesuit, had come to join them. . . . There are in the City of New York alone 15,000 Catholics cared for by three Jesuits; namely, Fathers Malou, Fenwick and Ranza. The Bishops of the Province assembled in Baltimore in 1810 and informed of the Death of Bishops Concanen, unanimously appointed Father Kohlmann to administer the diocese of New York during the vacancy of the See. This one has been called by his superiors to be placed at the head of the novitiate at Georgetown, leaving the administration to Father Fenwick, the superior of the house in New York, although he is the younger of his two confreres. (Plessis here questions the validity of this transfer of administrative power and then proceeds.) The Sovereign Pontiff has answered by the nomination of Bishop Connolly, an Irish Dominican like his predecessor, and living at Rome for 37 years. They know indirectly that he was consecrated in the autumn of 1814 and that from Rome he went to Ireland. Of the rest they do not know if he intends to come and take possession of his church, where many things are in suspense, no other prelate caring to interfere in the affairs of a see, which has a head named and known. Those of the diocese show a little ill humor at the slowness of their new Bishop. Some likewise have started to say that they would leave if he does not come. At least it is hoped that if he does come, they will conduct themselves better toward him, than was done by those of Philadelphia toward their first Bishop, Mgr. Egan, who died last winter of sadness that there was directed at him the evil actions of the faithful confided to his care.

Before now there has been but one Church for the Catholics, that of St. Peter, situated in the center of the city. Convinced of its incapacity, they undertook last year to construct another on the Bowery, that is to say, on the opposite extremity of the city. It has already cost 90,000 piastres . . . this church was consecrated last year in May, by the Bishop of Boston, under the name of St. Patrick. It is destined to be the Cathedral of the Bishop . . . the construction of the church of St. Patrick has put the Jesuits to the necessity of doubling their divine offices. They say each Sunday a high and a low mass here as well as at St. Peter's, and since there are only three of them, it is necessary for one of them to binate in his turn. Father Malou was already old when he came from Flanders, his native land, and Father Ranza is German. Neither the one nor the other is able to preach in English, so that all the duty of preaching falls upon Father Fenwick, who was born in America. These priests occupy a house midway between the two churches, about a mile from each. The Bishop of Quebec went to visit the Jesuit college, formerly occupied and abandoned by the Trappists. (I, p. 159 ff.)

On the seventh of September the Bishop and his companions sailed up the Hudson, making no mention of any religious institu-

tions until they passed Albany, concerning which town the Bishop wrote:

There is a Catholic congregation here, at the head of which is an Irish priest by the name of McQuade. Because of the strong action of the trustees or parishioners, he voluntarily left his place for a mission in the diocese of Quebec. (I, p. 163.)

When they arrived at Burlington they found a number of Catholics who had not been visited by any priest for a number of years. The Bishop asked Father Matignon to return to Boston by this way and give them the benefit of a mission. Being subject to the Diocese of Boston, Father Matignon did stop on his return. (P. 169.)

The year following this tour of New England and New York, Bishop Plessis set out for a visitation of the western part of his diocese hoping to meet Bishop Flaget, as he remarked in the first part of the journal. The two Bishops did not meet during this journey, but a great deal is related of Father Richard and the Church in Detroit, where Bishop Plessis conferred the Sacrament of Confirmation. In his description of the city, when he first arrived, the Bishop says in part:

One of these homes is occupied by Father Richard, a priest of the Congregation of St. Sulpice, who is the missionary or pastor of all that part from Lake Erie to Lake Ontario, under the authority of the Bishop of Bardstown. (II, p. 41.)

Mention is made that in 1795, when this territory was ceded to the United States, the Bishop of Quebec withdrew all his priests who were in that section of the field. The account continues:

The Bishop of Baltimore, charged by the Holy See with the spiritual government of all the United States, sent to Detroit three priests, all Sulpicians, namely, Fathers Levadoux, Richard and Dilhet, who left France at the time of the Revolution. Fathers Levadoux and Dilhet retired some years ago, leaving only Father Richard, who from the jurisdiction of the Archbishop of Baltimore, passed in 1810, under that of the first Bishop of Bardstown, which diocese embraces all this section as a part of the district of Michigan. The City of Detroit having undergone a general fire in 1805, the Church of St. Anne and its presbytery were consumed, like all the other buildings. When it was necessary to rebuild, the parishioners were not in accord and they feared a little to build a church in a city where already the number of Protestants far exceeded the Catholics. They divided themselves into two parishes, the one situated in the North-east side in a place two or three miles from the city, the other about a half a league outside. (II, p. 42.)

There follows some account of the trouble that was started by these two factions and the misunderstandings that were a source of bitterness for the pastor. Of him personally we read:

This ecclesiastic is, however, perfectly estimable for his regularity, for his variety of knowledge, and above all for an activity of which it is difficult to form an idea. He has the ability to do ten entirely different things at the same time. (II, p. 43.)

A few of the various duties which this priest took upon himself are then enumerated, and are of such diverse occupations as the control of a newspaper, tending to his garden, exercising the spiritual affairs of his ministry and teaching plain chant to the children of his school.

This is an abridged portrait of the extraordinary man, who was extremely kind to the Bishop of Quebec and his companions, but having behind him the great majority of parishioners entirely decided against him, and many of them in their self conceit and frenzy would prefer to live without a priest than to keep him. (II, p. 44.)

The Bishop spent a week in Detroit and the neighborhood and was well received both privately and by public demonstrations of welcome and honor. On Sunday, the 28th of June, he writes:

This is the day on which the Bishop of Quebec had engaged to cross over to Detroit, to give confirmation to the parishioners of Father Richard, united in the Chapel of the North-east. The Bishop and his assistants went to the high mass, at the close of which 150 or 200 persons had the happiness of receiving the sacrament. (II, p. 53.)

Some days before this the Bishop had received a petition from the people for a church and complaining against the pastor. After Confirmation the Bishop spoke on this subject, urging them to unite and impressing on them that it was with permission of the Bishop of Bardstown that he was there and that their Bishop was the chief pastor, who had received from God the power of governing the Catholic Church in those parts.

SUMMARY

The twelve authors we have chosen for treatment in this division furnish us with abundant material for Church history, although it is not of great importance. The Church in the United States was at this time beginning to show itself, it was an evident entity in the life of America, and could hardly be overlooked by the traveler. The authors in this period were more elaborate in their comment on the

Church than were those of the previous period. Praise for the work of the Church is more frequent. The number and extent of Catholic activities do not greatly differ from those of the first period. Maryland and Baltimore in particular are still the central points about which most of the comment centers, as they were the centers of Catholic activity in the United States. Nothing of great value is mentioned about Baltimore by any of the travelers who visited the city. Philadelphia does not fare well at the hands of the disappointed Catholic, Moreau de Saint Mery, but his writings give us a clear insight into the conditions under which the Church in that section was suffering. The Catholicity of the Indians is touched upon by Bishop Plessis, Edward Kendall and de Rochemont. In this regard the same praise for the work accomplished accompanies the comments. Boston evidences a rapid growth. The description of this metropolis, but a short time before, the most Puritanical of cities, is surprising. Detroit receives frequent mention, although at this time there was little constructive activity of any import by Catholics in that city. The Gallipolis project is given full and valuable treatment by the Irishman, Thomas Ashe. New York City and New Orleans occasion a few passing comments. The absolute silence in respect to Catholicism, by the number of travelers who sailed up the Mississippi, is noticeable. Few persons are commented upon in this period. Charles Carroll, who was the outstanding figure in American life during a part of this period, receives the highest praise from all who met him. From none does he receive higher admiration than from John Bernard, whose appreciation of the signer could hardly be surpassed. The few priests of the Dioceses of Boston and New York are mentioned by name in the journal of Bishop Plessis. This account by the Bishop of Quebec is the most valuable of those we have here considered, tracing as it does the history of the Diocese of Boston, from the first resident priest in that city until 1815; portraying the condition of the Diocese of New York just previous to the arrival of Bishop Connolly; and giving a glimpse into the troubles of the Church in Detroit in 1816.

As has been said in regard to the first period, there is nothing here that is new, yet the conditions here put forth are an aid to understanding the different problems in the Church history of this period.

(To be continued.)

REV. JOSEPH PAUL RYAN, A. F. M.

Maryknoll.

JOHN ENGLAND¹

It is a rare achievement in authorship for an intensely busy man to produce within a lustrum two biographical works of ponderous content that evidence exceptional scholarship. This has been accomplished by Dr. Guilday. *The Life and Times of John Carroll*, published five years ago, was acclaimed as the most notable contribution to American Church history since the publication of John Gilmary Shea's, *History of the Catholic Church in the United States*, nearly fifty years ago. *The Life and Times of John England* is a work evincing even greater research and more profound study than *The Life and Times of John Carroll*. That it will evoke even acrid criticism is beyond question; that it will be inadequately evaluated may be surmised; that it will revive dormant antipathies, may be predicated as a certainty. Despite these forebodings, *The Life and Times of John England* must be rated as being no conventional biography, for apotheosis yields place to humanization and documents are the warp and woof of a remarkable synthesis. Dr. Guilday is critical at times, but not of men or motives. His statements are buttressed with evidence. The reviewer, however (a fellow-laborer in the same academic field, whose harvests are often scant), has put interrogation marks to some of his conclusions.

The field of American Church History is only partially explored. Dr. Guilday has blazed new trails and opened larger vistas for the student. Yet much remains to be done. Only by co-ordination of individual efforts and the adoption of a wider outlook can we secure an adequate conspectus of all that the term American Church History connotes, and, inferentially, a correct appraisal of the vast heritage which has come to us from lands across the Atlantic that have so generously contributed to the upbuilding of the fabric of Catholicism in English-speaking America. Dr. Guilday has demonstrated how important it is to obtain accurate knowledge (not information) of persons, places, and conditions in the countries whence came to American shores the men who planted the seed which has germinated and fructified into goodly harvests.

It is not generally known, perhaps, that in two earlier volumes, *The Norfolk Schism*, and *The Church in Virginia*, he gave us the

¹ *The Life and Times of John England, First Bishop of Charleston (1786-1842)*. By Peter Guilday. New York: The America Press, 1927. Two volumes. Pp. xii+596, 577. Frontispiece and Index.

prologue to his *magnum opus* whose *raison d'être* is found in the following: "Owing to the scattered and unorganized condition of our archival sources, the more prudent method (as the norm of the historical explanation of the one hundred and forty years of the established hierarchical life in this country) is to center around the great figures in our Church the story of their times, with the hope that, as the years pass, our documentary knowledge will be increased and the institutional factors of our Catholic life become more salient and tangible." Hence the work on John England, for owing to the "peculiar conditions prevailing at the time both within and without the Church, everything he did assumed national importance."

Ireland, in common with France, sent in the early days many distinguished "personalities" to the Western world, not all of them to the American mainland; Burke, O'Donnell, Fleming, Mullock, some of whom were contemporaries of John England. Burke, not unlike England in his attitude towards fellow-laborers of French nationality, has been the subject of a *dissertatio contentiosa* in a volume of "Memoirs" compiled by a former prelate whose literary indiscretions were notorious, historically and otherwise. O'Donnell's career was unique in many respects; he is the only instance, as far as is known, of a Catholic colonial bishop who received a pension from the British Government; Fleming caused the passing into innocuous desuetude of the infamous penal laws which the fanatical Palliser rigidly enforced in England's oldest colony, and left behind him the most distinctively Celtic Church in North America—the largest in point of size (except Notre Dame, in Montreal) north of the Rio Grande. It will interest New Yorkers possibly to learn that it was while assisting as one of the consecrators of this noble edifice that the great John Hughes got the inspiration to build St. Patrick's Cathedral in New York City. Mullock, "the intellectual giant," militant, too, in an ecclesiastical sense, was the greatest "Home Ruler" who ever adorned an American episcopal see and to him, in addition to its system of denominational education, Newfoundland owes in a large measure its charter of Responsible Government from which emanated what has been not inaptly termed the "Magna Charta of British Dominions beyond the Seas." Readers of Dr. Guilday's lengthy discussion of the fanatical Samuel Morse, of telegraph fame, may be surprised to know that the idea of a trans-Atlantic cable emanated from the fertile brain of the great Catholic Bishop, John Thomas Mullock.

Vixere fortes ante Agamemnona
Multi; sed omnes illacrimabiles
Urguentur ignotique longa
Nocte, carent quia vate sacro.

When John England entered upon his episcopal career in the United States his lines had not fallen in pleasant places; he came to a heritage that was heavily encumbered, for from 1815 to 1820 there were many dissensions in the nascent Church, which had become "a veritable epidemic of misrule," for in the years immediately following the death of the apostolic John Carroll "new and variant elements had arisen to place and preferment in the Church. Party feelings and racial discord had become vocal, and the building of the House of God in the six dioceses of the United States was kept almost at a standstill."

Archbishop Maréchal, who occupied the see of Baltimore, when Bishop England came to Charleston, in a *Report* to the Sacred Congregation de Propaganda Fide (October 16, 1818) stated the lamentable condition of the Church. He was convinced that the root of the evil lay in the rebellious attitude of individual Irish priests whom he mentions by name:

Non Americani, non Angli, non aliarum Europeanorum gentium advenae, pacem perturbarunt aut perturbant, Carolopoli, Norfolkio, Philadelphiae, etc., sed sacerdotes Hiberni intemperantiae aut ambitioni dediti, una cum contribulibus suis, quos innumeris artibus sibi devinciunt.

Bishop Plessis of Quebec, who had been sent by the Holy See as Apostolic Delegate to the United States, reported as follows:

Je crois aussi de mon devoir de réitérer à Vôte Eminence (Cardinal Fontana) que les Catholiques des Etats-Unis ont, en general, beaucoup de respect et d'affection pour leurs éveques français, et que s'il y a des plaintes contre cette nation, elles sont sucitées per des moines irlandais, vagabonds, ambitieux, qui pour le malheur de ces diocèses, voudraient y occuper les premières places.

Dr. Guilday says of the *Reports* of Maréchal and Plessis: "While the sincerity of their authors is beyond question, it must be remembered that Maréchal and Plessis displayed in this correspondence a strong anti-Irish bias." By way of offsetting this, there is introduced a lengthy document, from the Dominican archives of Tallaght, near Dublin, written by Father William Vincent Harold, O. P., in Rome, about the end of the year 1820. It should be noted here that Father Harold in later years was a disturber of the peace in the Church at Philadelphia, and appealed to Henry Clay, the Secretary of State,

against commands from Rome and the Vicar-General of the Dominicans. To vindicate his attitude "he pointed out that he had a precedent for his action in the appeal made by the Jesuit Superior of the State Department in 1824 against the decision of the Holy See in regard to the Society's property at Whitmarsh."

Father Harold's document criticizes the clergy (of Baltimore) as "being engaged mostly in teaching in the colleges of Baltimore and Georgetown, and stigmatizes 'the remainder of the clergy of that See who were for the most part stationed on the estates belonging to the incorporated clergy of Maryland, which are of considerable extent, and were cultivated by slaves.' Then follows the statement Harold once made to Dr. Carroll on this subject, and it was not well received, namely, that priests 'when appointed to superintend these estates and direct the labor of these slaves degenerate into mere farmers.' " Here it may be noted that similar charges had been made three decades before by Rev. Patrick Smyth in *The Present State of the Catholic Missions conducted by the ex-Jesuits in North America*, published in Dublin, 1788. The Harold document has much to say about another cause of dissension in the Church in the United States—Trusteeism, from which developed the spirit of Gallicanism. Moreover, there were other causes: "The relations between Rome and Baltimore were strained at the time" and "the selection of the bishops for Philadelphia, Richmond and Charleston found Maréchal and Cheverus *glacés d'effci* at what they felt a dangerous precedent on the part of Rome" (p. 29). "That the action of the Sacred Congregation in ignoring the candidates presented by the American bishops for the Sees of Philadelphia and Charleston in 1820, and in appointing to these Sees bishops who could not have known American conditions, struck Maréchal and his suffragans with fear and led them to believe that the American Church was the victim of a foreign conspiracy, no one who has read the documents can deny" (p. 31).

Why was John England appointed to the See of Charleston? He was a prominent figure in Irish life, notably in opposition to the Veto; "the documentary evidence for his prominence in the great fight is indeed scanty" yet "tradition remains that his influence in Ireland was second only to that of Daniel O'Connell, the Liberator." Is this statement of Coppinger an explanation?

He (England) had been editor of an influential Cork paper, and conducted it with great patriotic spirit and ability. The hierarchy rather feared his influence and views, which were decidedly democratic, and a memorial, signed by nearly all the Bishops in Ireland, was sent to Rome praying his Holiness to appoint him to some vacant

foreign See. Some of the episcopal body seemed to fear that on the death of the Bishop of Cloyne, Dr. England might be elected to the dignity, and whether truly or falsely, he was suspected to have been tinged with revolutionary principles. (Page 123.)

When Bishop England came to Charleston the Southland was in a very disturbed condition. The diocese had been created largely at the instance of Archbishop Maréchal "as the best way to settle all the troubles in the old southern city." These troubles are minutely detailed by Dr. Guilday and cover nearly one hundred and fifty pages of his volume. "The real danger, however, arose when factions from New York to Savannah sought to form a racial coalition for the purpose of forcing the trustee principles upon the American bishops of the day through civil legislation. Failing in this, they were planning at the time of Archbishop Maréchal's accession to the See of Baltimore to secede from the jurisdiction of the American hierarchy and to set up for themselves under schismatic bishops an independent American Catholic Church of their own creation."

The Catholic Church in the United States has often been disturbed by this spirit of racial trouble. In many of the difficulties that have arisen since the organization of its hierarchical life, racial antagonisms have been present. Apparently, throughout much of this period one race has predominated in point of numbers and in point of representatives in the Sees of this country; and those who have broken with central diocesan rule have often made the claim that it has been the inability of the influential class in the hierarchy to understand certain insurmountable racial sentiments and policies which caused them to set up independent churches. It is highly significant, therefore, to witness in these early days of our organized Catholic life the fact that it was the same spirit of unrest over what was claimed to be a delicate ignoring on the part of the Holy See of the Irish element in the affairs of the Church, which brought the discipline of the clergy and laity to so dangerous a pass.

The Irish Catholics, cleric and lay, who came to the United States during the period previous to 1815, apparently came with certain prejudices regarding Church administration (p. 164).

Charges had been made by such individuals as Smyth (mentioned above) that were "bound to create animosity between the priests who had borne the burden of the day and the heats for so many years, and the bustling and somewhat arrogant type of clergymen who came here to enjoy a liberty in some cases a license which Ireland did not afford." When the Sulpicians came to the United States "the feeling of animosity was diverted from the former members of the Society of Jesus to these French clerics, so many of whom rose to episcopal honors after 1808. . . . The Irish clergy did not

consider it blameworthy to promote the idea that the future of the American Church was in danger with so many 'foreigners' in the seats of the mighty." The antipathy to these "foreigners" was very pronounced, and Dr. Guilday says: "The absence of certain failings, political and moral, among the French clergy, placed their priestly lives in contrast with too many of their clerical brethren from the Emerald Isle" (p. 166).

The story of the divisions and scandals in Charleston before the arrival of Bishop England is neither edifying nor pertinent to this brief survey; nor is it necessary to discuss the conspiracy to organize "The Independent Catholic Church of the United States!"

He was fully aware of the difficulties confronting him and "of the complexity of the struggle between the episcopal authority of Baltimore and this far-distant congregation." His first official act was the issuance of a Pastoral—the first of its kind in the history of the American Church." In the following year (1821) Bishop England "decided to publish a *Catechism* for his own diocese. Owing to 'peculiar circumstances' he added a question on religious toleration. Both Bishop David and Bishop Conwell criticized him to Maréchal for bringing out the new catechism. No copy of the England Catechism was found, and it is surmised it was not successful" (p. 314). This is an apparently trifling incident, but to the reviewer it has portentous implications. Then followed an episode "which caused a flurry in the ecclesiastical circles of Rome for a time"—the appearance of the *Roman Missal* which Bishop England published in New York some time during the summer of 1822. The Sacred Congregation had understood it was to be a *translation* and not (as it really was) a reprint.

Realizing the omnipotence of the press in the United States, Bishop England informed Cardinal Fontana (May, 1822), that "he intended very shortly to begin the publication of a weekly newspaper of eight pages for the dissemination of Catholic truth. In case Cardinal Fontana wished him to refrain from using the power of the press for the sake of the Church, he would never write again—'*liberavi animam meam: vos videritis.*' Dr. England was beginning to feel the effect of the secret opposition of Maréchal and some of the other bishops to his projects, and if it would ease the minds of his colleagues, Cardinal Fontana was informed that his resignation was at his disposal" (p. 331).

The Bishop's next project was the establishment of a Diocesan Seminary—a huge undertaking that met with meager success. This was followed by a "Constitution of the Diocese," which met with

opposition on the part of the prelates of Philadelphia, Bardstown and Baltimore. Dr. Guilday says:

An echo of this can be seen in Maréchal's letter to Cardinal della Somaglia, dated Baltimore, December 21, 1824, where he writes: "*Rumor vagatur Ilhum D. England Episcopum Carolopoleos condidisse constitutionem democraticum, juxta quam intendit ecclesias suae dioceseos regere; atque eam misisse ad Sacram Congregationem ut ab ipsa approbetur. Quibusnam principiis nitatur, nescio. Attamen non possum satis orare sanctissimos et eminentissimos patres ut hanc constitutionem democraticam non approbent, nisi lente admodum et post valde maturum examen. Exhibitur namque quasi multum opposita bono et prosperitati ecclesiae*" (p. 351).

There is no satisfactory evidence that Rome ever approved this "Constitution," which, briefly, meant the organization of the diocese into a "house of laity" and a "house of clergy," or an adaptation of "democracy" to Church government. In Section 1 of this Constitution occurs a clause on Papal Infallibility, which has been interpreted in terms of Gallicanism. Bishop Maes (former Bishop of Covington, Ky.), in an article "Le Catholicisme aux Etats-Unis" (*Le Correspondent*, vol. 250, pp. 11 ss.), makes this charge. So does Brownson, in *Brownson's Quarterly Review*, vol. iv (1850).

Meanwhile in furtherance of his program he was now militantly engaged in the field of journalism, having launched the *United States Catholic Miscellany* June 5, 1822, the object of which was "to supply an apparent want in the United States of North America." It met with a frigid reception on the part of his episcopal brethren, but it was a powerful agency in the dissemination of Catholic truth. Says Dr. Guilday: "Had John England done nothing else, he would have contributed more than any Catholic of his day to the general education of the American public in the fundamental principle of religious equality."

Bishop England's activities (unfortunately perhaps for both himself and the spiritual charge committed to his care) extended beyond the limits of his diocese, and we find him attempting to bring order out of the chaos consequent upon the Hogan schism in Philadelphia and the unseemly ecclesiastical brawls in New York. His intrusion into these issues brought no satisfactory results. "From the vantage point of a century (says Dr. Guilday) Bishop England's part in the trustee troubles appears foolhardy, unless it be judged in the light of a Christ-like zeal for the good of Catholicism" (p. 433).

With the passing years murky clouds of disappointment and disillusion lowered ominously on John England's episcopal horizon. Few gleams of sunshine came to make him less forlorn. Not only was he

at grips with his Metropolitan, but in open conflict with an Institution which has been nursery of the Catholic priesthood in the United States. He insisted with what we dare term intemperate zeal upon the absolute necessity of a native clergy and an establishment for their training. In this Bishop England differed from some of his Celtic brethern in the episcopate elsewhere, one of whom is on record as the author of the following: "While there are so many colleges in Ireland, France and Rome, we ought not to think of creating an institution calculated to foment divisions between natives and colonists." He not only discouraged native vocations to the priesthood but raised a barrier against the admission of some excellent young women into a religious community in his diocese.

Bishop England "exhibited a firm resolve not to permit the young aspirants of his diocese to be educated under French influence." This of course applied to St. Mary's Seminary in Baltimore, with which the spiritual sons of John Jacques Oliver have been identified since that distant day when Pius V said to Father Emery (who was about to withdraw the Sulpicians from Baltimore): "My Son, let that Seminary stand; it will bear fruit in due time." The fruits that it has borne are abundant.

Bishop England's excursus into the religious affairs of Florida (of which State he became Vicar-General) was not attended with any success, "the trustees of the Church in St. Augustine refusing to recognize Bishop England's jurisdiction."

There were likewise other fields in which Bishop England's energies found expression—controversy and diplomacy. In the former, mainly through the *Miscellany*, he attained distinction; in the latter he was an egregious failure. His public utterances (and they were many) were eloquent, and he seems to have had exceptional ability to command the "applause of listening senates." The best known of these utterances is his famous address before both houses of Congress on Sunday, January 8, 1826, when he delivered an oration that lasted for two hours and a half on the foundations of Catholic Faith and wove into it a refutation of an attack on the Catholic Church made some years before by John Quincy Adams, who was then President and who was present. Bishop England's venture into the "realm of diplomacy" was disastrous. Dr. Guilday states: "The Apostolic Delegation to the Republic of Haiti was Dr. England's outstanding failure. . . . It had not only brought no peace to the Church in Haiti but had accentuated the Gallican stand of the Government in its attitude towards the Catholic religion." The fact is that it had borne serious results. There is testimony to the effect that England

“had erred badly in handling not only the problem itself but the persons and the details connected with it.”

A further instance of lack of judgment on the part of Bishop England is found in the selection of Bishop Clancy as coadjutor. “This appointment (says Dr. Guilday) was the least fortunate of all Bishop England’s acts.” The coadjutor had a rather kaleidoscopic career, ending ecclesiastically as Bishop of Demerara, in the West Indies. He was deposed by the Holy See and died in Cork on June 19, 1847.

Many readers of Dr. Guilday’s erudite volumes will possibly be chiefly interested in the historic events crowded within the years covering John England’s episcopate since they are of prime importance to the student of American Church History whilst John England’s activities, with certain exceptions, left little impress upon American Catholic life. He lived here barely twenty years, and most of his projects collapsed at his death. It is futile to speculate on things that belong to the domain of probabilities if England had been “in one of the larger cities, or better still, had he succeeded Maréchal or Whitfield in the Metropolitan See of Baltimore.”

The limits set to the writer preclude the discussion of England’s connection with the holding of Provincial Councils, his educational program, and other things of importance. These will presently be dealt with elsewhere. A fitting conclusion to this brief review is furnished by the editor of *America*, who says “There is a deep note of tragedy in these volumes, and the reader closes them asking, as often England did himself, whether his life was not after all a failure.” The saying of one who, like the Bishop of Charleston, had a somewhat militant career, ecclesiastically, seems apposite as an *envoi*:

“Heureux l’homme quand il n’a pas les défauts de ses qualités.”

P. W. BROWNE.

Washington, D. C.

GEORGE ROGERS CLARK IN OHIO

This must be a plain unvarnished tale. It were difficult to heroize George Rogers Clark. Children seem to have the final vote in the election of heroes. Now, let them know that Clark in his old age wore a wooden leg—well, that might not be so bad; and that he smoked—even that might pass; but add that he was unable to restrain his appetite for strong drink: then, presto, his name is erased from among the candidates for Valhalla, and the vote is final. The world accepts the verdict of the truthful heart of childhood; for the world, after all, is merely those same children, grown up, with minds distracted by a thousand cares, yet at bottom still true in its judgments of high merit and of blame. There can be no attempt under these circumstances to apotheosize General Clark.

Yet he undoubtedly deserves well of America. It has been given to very few to accomplish such important, permanently priceless deeds for the nation. He deserves to be called the Washington of the West. Ohio, Indiana, Illinois, Kentucky, Michigan, Wisconsin, and to some extent Minnesota, are indebted to him for their union to the original American states. Without this link, the entire Trans-Mississippi could scarcely have found its way into the American nation. Clark's achievement can never be omitted in the story of the national expansion.

The nation has not been ungrateful. Nations are not things of a day, and they expect not momentary but almost eternal endurance of those who are to secure their plaudits. Clark started out to be a hero. He sulked in his tent before the test of his worthiness was over. Perhaps the nation was asking something superhuman of him. This seems to have been the case. But there have been heroes who have done superhuman things. This 150th anniversary would have been a much greater affair, and would have been a large part of the nation's payment, had Clark measured up to superhuman stature.

George Rogers Clark, the son of John Clark and Ann Rogers, was born in old Virginia in 1752 just when the cradles of that colony were producing giants. He felt the call of the wild and went over the Alleghanies into the Ohio Country before the attainment of his majority. If he went into the west with any idea of avoiding, as a quiet surveyor, the trouble that was already brewing between the liberty-loving people of his piedmont Virginia and the royalists of the tide water sections, he took the wrong direction.

Matters of mighty moment were in the lap of the gods concerning the Ohio Country just at the hour of his arrival and he was to be the instrument of fate for their fulfillment.

Ohio writers complain, with some appearance of justice, that the general historians of the United States have been largely Eastern men, and that few of them "are tall enough to look over the Appalachian range to learn what has happened on the other side." Ohio historians claim that the War for American Independence began in 1774 in Ohio, and ended in 1794, after twenty years of uninterrupted struggle, in the same commonwealth. They hold that the Ohio Declaration of Independence antedates not only that of Philadelphia but that claimed for Mecklenberg, North Carolina, as well. They maintain that the greatest disaster of the Revolutionary struggle was not that attendant on Washington's withdrawal from Long Island but the terrible defeat of General St. Clair in Ohio, where the killed, the wounded, and the prisoners, surpassed in numbers, as well as in the frightfulness endured by them, the better-known New York debacle.

There is no need of taking these Ohio complainants more seriously than they take themselves. There is no need, for instance, that the Eastern historians crane their necks to so towering an altitude that they may be able to behold the lands beyond the mountains; nor need it be thought that the Ohio Declaration of Independence has anything of the historical magnitude of the Philadelphia pronouncement. Yet it was not without import, and, as Clark here begins his military career, a brief outline of the facts are in place.

In the August of 1774 Lord Dunmore, Governor of Virginia, organized an army 3,000 strong, with the purpose of chastizing the Shawnee tribes on the Scioto River in Central Ohio. Clark was a scout in Dunmore's division of the expedition, and he thus had an opportunity to see a large section of Ohio, and at a season of the year, the fall, when, excepting man, everything thereabout was a spectacle of entrancing beauty. Interminable forests of oak, beech, chestnut, walnut, sycamore and tulip trees; the river valley lined with buckeye, papaw, willow, haws, and wild plum; vines, purple with wild grapes festoon the tallest branches; flocks of wild turkeys enliven the trails, while the scarlet tanager, the red bird, the blue bird, and the yellow hammer bespangle the groves with color. Here a drove of deer comes down to the water's edge to drink, while far away the last scant buffaloes fly from the arrows of the pursuing native. The atmosphere is balmy; the soil is fertile; and

beneath the earth, scarcely hidden from the keen eyes of such as Clark, oil, and iron, and coal, show signs of presence in abundance.

The army advanced into the very heart of the State, but a treaty of peace was drawn up with the savage chiefs—with all except Logan, chief of the Mingoes—assembled about three miles south of the present Circleville in Pickaway County. Returning to the Ohio, news reached the troops, while they were resting at Fort Gower at the mouth of the Hocking River in Athens County, that the Continental Congress was assembling at Philadelphia, whereat they at once drew up a set of resolutions. They declared that they would support the honor and the crown of the British Empire; “but” they added “as the love of liberty and attachment to the real interests and just rights of America outweighs every other consideration, we resolve that we will exert every power within us for the defense of American liberty.” It were not difficult to imagine the woods of Ohio still ringing with the echo of that fine appreciation of American liberty. Clark, so far as we know, had only an inconspicuous part in this remarkable affair, but it was something to have been present on so momentous an occasion.

He was more intimately associated with Ohio’s history in his next adventure. There was no such place as Ohio at the period under consideration. There was an Ohio River, and the region along its course to the north, but more frequently that to the south, was known as the Ohio country. Clark was among the leaders of those who organized a Virginia county with the name Kentucky. The same territory is now the state of Kentucky. By so doing he contributed to the focussing of the name Ohio on the section north of the river; by segregating or isolating Kentucky, he gave the present Ohio its enduring designation.

Nothing is to be said in this paper of the well-known successes of Clark’s strategy, resulting in the capture in Illinois of Fort Gage and Kaskaskia with the British commandant Rochblave, or of the taking of Fort Sackville and Vincennes with Governor Hamilton, the “hair-buyer”, in Indiana. Yet it will be worth while to call attention to the fact that these events occurred in Quebec. The famous Quebec Act of 1774 extended the Canadian Province of Quebec south and west to the Ohio and the Mississippi Rivers so as to include the whole section known subsequently as the Northwest Territory. Till the coming of Clark, Kaskaskia was in Quebec, and Vincennes was likewise in Quebec.

It is the hope of this paper that it may nominate a site in Ohio that should be linked in the *trinum perfectum* with Kaskaskia and

Vincennes, the pioneer centers of the two others of the triplet states, Illinois, Indiana, and Ohio. Hitherto no spot has been pointed out in Ohio on which, as in Kaskaskia, Illinois, and Vincennes, Indiana, religion had lighted her holy fires, and about which war-fiends hover on dark and blood-dripping pinions. Let us see whether there is not in truth such a place.

The poets often remind us that there are dark lonesome places upon the earth—a fact the early immigrants into the west knew by frequent experience; but the sacred writings with kindlier outlook tell us that there are likewise Bethels here below, where angels descend the stairs that lead to and fro, from their home of bliss even down to the abodes of men. Surely the chapel of St. Francis Xavier at Vincennes, and the beautiful minster of the Immaculate Conception at Kaskaskia were bright Bethels in the deep dark night of the great western wilderness. Was there not some spot in Ohio similarly blessed?

Almost two generations after the period of this narrative, a group of simple children of the faith trekked their way from east to west across the still pioneer Ohio, and there at the headquarters of the Great Miami where the portage to the Maumee begins, they staked out their homes and founded the town over which the bells from St. Michael's towers, for almost a century now, have regulated all the important comings and goings of their numerous descendants. The colony had not been long upon the scene when rumors of the finding of a golden cross near by, and presently the actual plowing up of a large silver cross by one of their own number brought them to suspect that they were dwelling on holy ground. This place was once known as Loramie's store; later, as just Loramies, and today it is Fort Loramie. Near by is a Loramie's Creek, and in its course is Loramie's Reservoir, an artificial body of water, about seven miles long and two and a half wide covering 1,800 acres. There in Shelby County is a Loramie Township, and the portage is known as Loramie's portage. Let us call the place Loramies, its old name, and examine whether it may not take its place with Kaskaskia and Vincennes in the story of Clark's winning of the west.

Almost all Ohio historians believe that Loramie, for whom the place is named, was a Jesuit; and that this portage—like Kaskaskia and Vincennes — was for several years a mission station. They would extend its activities as such even down to 1782, that is, until the second coming hitherward of General George Rogers Clark, en route, as was supposed towards the destruction of Detroit.

Clark's first coming was in 1780. His movement then was a retaliatory stroke, following upon the most ambitious project of the British government for the complete extermination of its enemies in the west country. The attack on St. Louis was part of this idea. Troups from Florida and Louisiana were to move northward carrying wholesale destruction in their path; troops from Prairie du Chien and from Chicago were to move down the Mississippi Valley and destroy the Spanish town of San Luis as well as the British Cahokia. Captain Henry Bird, going forth from Detroit with heavy artillery and an overwhelming force of savages and whites, moved through Ohio into Kentucky and there gave Fort Liberty and Martin's Station to the war-whoop and the flames. He could have carried this campaign of destruction, he says, through the whole country had not his Indians killed all the cattle. A famishing army cannot hope to meet a brave foe successfully. His troops and their three hundred prisoners were reduced to starvation rations. They hastened back to Loramie's hoping there to find sustenance.

It is now admitted, after long dispute, that Clark took part in the defense of San Luis on that fateful May 26, 1780, *l'annee du grand coup*; and that he sent Col. John Montgomery to pursue and punish the retreating foe. It is not so well known that it was the fear of Clark's approach which cut short the dismaying expedition of Col. Bird. William H. English, for instance, in his scholarly *Conquest of the Northwest* (p. 680), says: "For some cause never explained with certainty, (the British and Indians) retired." Several writers have held that Col. Bird was so shocked at the brutal conduct of his Indian allies that he would proceed no further. But Wm. F. Poole shrewdly suspected that Bird had learned of Clark's movements and changed his designs accordingly. That this is the correct explanation is no longer a matter of conjecture as may be seen in the Bird Letters in the Haldiman papers. Bird there writes that his Indians had heard of Clark's coming against them, and they almost all left him, within a day's march of the enemy. He rejoices when he has gotten his big guns as far as Mons. Lorimier's, and the more so as Lorimier's supplies will serve him until he reaches safety. It is curious to note that Bird thinks all his American prisoners are ill affected towards the Congress at Philadelphia, except two families, Maguire and Mahon. He writes with keen satisfaction of his prescience—exact within a day or two: "Colonel Clark," he says "arrived a day or two of the time I marked for his certain arrival."

On this first foray, Clark did not advance as far as Loramies. He had assembled his forces opposite the mouth of the Licking River. Here he built a stockade and a block house for the preservation of his supplies, as well as for the care of some of his men, who, under Hugh McGary, had been wounded on the way to the common rendezvous. This was probably the first important structure, erected by white men, on the site of the present city of Cincinnati, if we except a mysterious old stone mill; and it cannot but be a pleasant consideration to those dwelling there today to remember that this first dedication of their soil was to purposes at once both patriotic and merciful.

The full details of Clark's march up the valley of the Miami, of his destruction of the stronghold of the Shawnee, old Chillicothe, and finally of the battle between his troops and the Shawnee at Piqua may be seen in a letter, which he wrote, immediately after his return from the field, to Thomas Jefferson. A more fully detailed account has come down to us from the pen of one of the soldiers, Henry Wilson, which agrees with Clark's report in all important features. Two items arrest attention.

First, if the importance of battles is estimated by the number of casualties, this Ohio event surpasses Clark's deeds in Kaskaskia and at Vincennes. Here Clark lost 14 killed and 13 wounded, whereas neither at Kaskaskia nor at Vincennes had he a single soldier killed. This Ohio advantage will not be stressed. For it is evident that one of the greatest claims of Clark, or of any other military leader, to true glory must rest on his care for the lives of his men. Few Generals have achieved such triumphs as Clark's with so meager a record of deaths. However, he suffered a loss here at Piqua that was poignant. Joseph Rogers, a first cousin and a companion of Clark, had been captured two years before; during the heat of this battle, he made an attempt to rejoin the whites and secure his freedom, but he received a mortal wound when between the lines, but whether from friend or foe will never be known. Another feature of Clark's method of warfare appears in his purpose, which was not to kill the savages but to chastise them by the destruction of their crops. Even savage armies travel on their belly. There would be no massacring savage raids if there were no forage. His troops laid waste between 800 and 1,000 acres of corn, together with a great quantity of vegetables "a considerable portion of which," says Clark, "appears to have been cultivated by white men."

Clark's second and more important Ohio campaign took place in the bleak November of 1782. One realizes the ability of Clark when he observes how helpless the entire population of the west was during his absence in Virginia, and how futile the American forces at Pittsburgh proved themselves while the Indians were growing in insolence.

Clark had been counting on a concerted move with Pittsburgh on the Indian stronghold in Ohio. He had been striving to awaken the general government to the precariousness of life in the west, but all in vain. The lion within him was aroused at last by the news of the terrible disaster at the Blue Licks, below Cincinnati on the Licking River. There on August 18, 1782, a party of savages under the skilful leadership of William Caldwell met the very pick of Kentucky's defenders, and, although Boone himself opened the battle, 77 of the 181 Kentuckians were killed, while the enemy lost but one Frenchman and six Indians. Clark's call for enlistments flew far and wide through the west. General Irvine at Pittsburgh agreed to co-operate with him and to lead a force against Sandusky thus to divide the defensive power of the British and their savage allies. However before the campaign was well under way, word was received at Pittsburgh that a cessation of hostilities had been ordered by Washington, and so Clark was left alone to continue the struggle.

He again assembled his men at Cincinnati, where his old stockade was still useful. A thousand and fifty determined men, under his careful military discipline, began the northward march. They met surprisingly slight resistance. Seven Indian towns were committed to the flames. One straggling party of Indians were pursued, and their squaws, together with a woman whom they had captured in Kentucky, Mrs. McFall, were taken. The hostile warriors had all been called in to protect Detroit. Clark was again satisfied by punishing the Shawnees who were the chief offenders. Col. Benjamin Logan with 150 horse advanced ahead of the main force and reached Loramies, where, writes Clark "property to a great amount was burnt. The quantity of provisions destroyed far surpassed any idea we had of their stores of that kind." He adds his disappointment in failing to learn of the agreed-on attack on Sandusky. Word reached him, shortly after, that a soldier, Daniel Sullivan, had come all the way from Pittsburgh to Cincinnati alone in a canoe bringing word of the cessation of fighting. In the meanwhile Clark had spent his days in destroying the crops of the country and in distributing the spoils.

An amusing incident is told concerning the division of the rich booty at Loramie's store. A soldier named Burke had found an old broken saddle which he desired should be awarded him as his complete share. He became the laughing stock of his fellows when he received just what he had sought. It developed that a goodly supply of gold coin was concealed in the holes in the saddle, and Burke laughed last when his fellows had exhausted their merriment.

There were striking evidences in abundance of white civilization in the neighborhood of Loramies; thus, we read of regular rows of houses; of apple trees planted in order; of fences; of truck gardens; of 6,000 horses; of miles and miles of corn-fields such that General Wayne a few years later writes that he had seen nothing equal to them from Florida to Massachusetts. May it be concluded that this was a mission station, and are the Ohio historians right who are almost unanimous that Loramie was a Jesuit?

There was a Jesuit named de la Morinie—a name which tradition could easily twist into Loramie—who had exercised his ministerial functions along the regions of the lakes, and among the very tribes, offshoots of which encamped about Loramies, the Miami and Ottawa. There were other Jesuits also, who may have come down from Detroit, to minister temporarily at least in these parts. But this was before our era, if at all. Father de la Morinie removed from the St. Joseph mission in Michigan to Kaskaskia, Illinois during the Pontiac trouble, and from Kaskaskia he was forcibly carried by ungrateful France back to Europe in 1764. He cannot therefore be the man who escaped from Clark's men in 1782; and he can scarcely be the man to whom the old pioneer, American Indian agent, Col. John Johnston refers, when he says: "I have seen the Indians burst into tears when speaking of the time when their French father had dominion over them, and their attachment to this day remains unabated." By "French Father" the French governor of Canada was more likely meant. Father de la Morinie was born in 1704, and would consequently have been 78 years of age at the time of Clark's second raid.

There is no longer any mystery about the identity of the trader who gave his name—in somewhat mangled form—to Lorimies. He fled from his burning store to Wapaeonette in Auglaize County, and shortly after, together with a large following of Seneca, Wyandotte, Huron, and Shawnee, Delaware, and Ottawa, removed into Spanish Missouri, where he is known as the founder of the city of Cape Girardeau. His name was Peter Louis Lorimier, and he was one of the outstanding personages in the history of early Missouri.

His tomb tells us that he was 64 years and three months of age when he died on June 26, 1812. He had a secretary—a brilliant scholar of the kind then in honor among the Latin races—who no doubt composed the lines which adorn the tomb:

“Ossa habeant tumulo cineresque sepulti;
Immortali animae luceat alma dies.”

Lorimier left a numerous progeny. His son, Louis, was graduated at the U. S. Military Academy at West Point in 1806, and served as Lieutenant on the western frontier during the three following years. It is not at all impossible that a corruption of his name was given to Laramie Creek, whence it passed to the state capital city of today, Laramie.

It is gratifying to know that Clark's incursions into Ohio were not destructive there of the works of religion. There is no convincing evidence yet found to show that Loramies is located upon any specially holy ground. The crosses found there, and in many other parts of the west, are not emblems of Christianity meant to foster piety, but frauds like the other articles with which they were distributed to the savages to win them to the British allegiance. Here, for instance, is a list of goods ordered by Lieut. Governor Sinclair, Sept. 1, 1782, just when Clark was preparing for his raid on Loramies: Gunpowder, 4,000 lbs.; shot, 2,000 lbs.; 12 gross of scalping knives; 222 kegs of rum of one gal. each; and 222 kegs of rum of 2 gal. each; and 200 double crosses, assorted. It is sometimes disputed whether the whites in those days encouraged the savages to scalp their foes, and just at present there is a consensus of opinion among American historians that no such imputation can be placed against the British officers, Hamilton, Bird, and the others. Possibly these scalping knives were given out by the gross to encourage the simple children of the soil to play mumble-the-peg, and the rum may have been intended as a cure for snake bite; and the crosses—well, what were the crosses for? They looked so nice upon the breast of a corpse that their purpose was likely to encourage the multiplication of crosses. When exhumed today, we find the bodies of heathen Indian warriors, who had never received a word of Christian instruction, well adorned with them.

It has not yet been shown that either as a Bethel or as a scene of a great military triumph Loramies can be placed in juxtaposition with Kaskaskia or with Vincennes. As a military station, the only claim can be before something in so dim a past that history cannot confirm the verdict, but turning to the other aspect, its military

importance, much remains to be said. Let it be recalled that the fruit of all Clark's labor, his entire claim to national recognition, arises from the share he took in securing the northwestern territory to the United States. There are a few writers who minimize his influence in this matter so far that they scarcely give him attention. These are those who study the acquisition of the west from the point of view of documents of the Peace Commission that met at Ghent in 1782. At Ghent there were interminable discussions of the boundaries of the new American nation, and it must be confessed that a careful study of these documents seems at first blush to point to the conclusion that the original charters of various of the early American colonies entitled them to the western lands, and that it was on this score that Britain relinquished her claims.

All this is true, but it must be borne in mind that the commissioners at Ghent were diplomats and envoys of peace, each of whom knew just about what the other desired, and on what grounds. The prudent delegate strove to get his own by the argument which he thought his opponent most willing to hear. It was no place to bring forward irritating remembrances of conquests. When the Americans asked for the west, the British knew on what facts they based their determination to have that section. They knew the story of Clark's victories, but it may be doubted whether they knew of any other so well as the most recent incident. They knew that the fear of Clark's reaching Detroit had cost their nation enormous outlays, for the double purpose of fortifying that post and of granting subsidies to the Indians to hold their friendship. From this aspect the obscure Laramies begins to look large in true American history.

Moreover, if Clark's campaigns had never touched affairs in the Lake regions at all, but had been confined to Kaskaskia and Vincennes, far down the Mississippi Valley, it is practically certain that the Water basin of the Great Lakes would never have been relinquished. If Clark had not advanced into dangerous proximity to Detroit, the fur trade at that key-center to the great northwest would have become more and more profitable and the profiteers would have instructed the Peace delegates to guard their interests.

An impartial consideration of these items compels the conclusion that Clark's invasion of Ohio was an essential part of his successful work, an essential item in the conquest of the northwest, a part not so startlingly spectacular as his capture of Kaskaskia, nor yet so uniquely bold, and consequently picturesque on the historical page, as the taking of Vincennes, yet a part that in the

impression it produced at the opportune moment of the meeting at Ghent, was more productive than either of these in the grand result, the acquisition of the northwest. Loramies marks Clark's northmost conquest. It must be listed with Kaskaskia and Vincennes in any full story of that first step in America's national expansion.

There remains another consideration of this fact, larger than any yet referred to, which consequently calls for attention. Clark's victories must be measured, to evaluate their true greatness, not merely quantitatively but qualitatively also; not merely by the two hundred and more thousand miles they accessioned to the national territory, but likewise by the expansion they gave to the domain of liberty.

It was stated that the Quebec Act of 1774 threw the entire northwest into the Quebec province. Kaskaskia, Vincennes, and Lorimies had been in Quebec for four years before Clark started on his march into Illinois. By the Quebec Act full religious liberty was granted to all the inhabitants of that province. The Canadians to this day look upon that Act as the charter of their liberties. Here was the only place in all the British dominions, in all the English-speaking world, where religion was unhampered by civil enactments. Non-conformists, not only in Ireland and Scotland, but in England itself, had to wait many long years before they might hope to enjoy so full a freedom. Dr. Johnson tried to prove that some other American colonies were as free as Quebec; that was a fallacy, put forth by one who liked to talk. Not even Virginia then knew such a boon. But with the first news of Clark's achievement among the little French villages of the west, the legislature of the old Dominion hastened to formulate an Act organizing the territory of Illinois, by Illinois meaning everything between Missouri and Pennsylvania, and in its first "Be-it-enacted" they decreed that the inhabitants of the new territory were to take the oath according to the forms of their own religion, "which they shall fully enjoy—together with their civil rights and property." The Ordinance of 1787 of the Continental congress followed this happy precedent, and the First Amendment to the Constitution of the United States took up the same note, and passed it on, not only to the individual states, but to England and the world.

Advocates of the frontier theory of American history may note that herein we have another example, and surely one that yields to no other in importance, of the many ways in which the Trans-Alleghanies led the old colonial states into the ways of true liberty and Americanism. Religious freedom, first won by the patience of

the habitants of Quebec, entrusted her torch into the hands of Clark in the old French West, whence its flame lit up the scroll of the Ordinance of 1787 that organized this new territory, and passed naturally on into the American general Bill of Rights of 1791, the first amendment to the Constitution. Its first home in the United States was truly in the west. Of Ohio, in particular, it may be noted that since no civil jurisdiction was ever established there before these several enactments, Ohio territory was never tainted by the touch of religious intolerance. It was reserved to be a home of freedom.

The plain unvarnished tale is told, yet it is impossible to pass from the contemplation of the broken shrines of Kaskaskia, Vincennes, and Laramie's (supposing that it was a shrine at some early date) upon the nation which has given largest freedom to religion. During the sixteenth century the world was Spain's. That nation then protected religion as the apple of her eye and fostered the work of Christian missionaries in every part of the globe. The seventeenth century was France's. The glory and the after-glow of Louis le Grand filled the world. It was then that French missionaries found their way, by the nation's help, into these western valleys as well as into remote centers of other continents. But in time both these nations turned profligate; they bound religion hand and foot; they destroyed the missions and imprisoned the missionaries. They reached the consummation of their perfidy in 1773 when they compelled the Vicar of Christ to sign what seemed the death warrant of the great missionary order whose sweat and blood had been spilled so generously for the aborigines of America. It was just the following year, in 1774, that England, by the Quebec Act, took up the policy of freedom, abandoned by these others, opened the door for the missionary, the ambassadors of the liberty of the children of God. From that hour onward England has, above all other nations, been consistently more and more the protector of religion, the friend of the heralds of the true faith in every part of the world: and the world is hers. Is not this a reward? Undoubtedly it is. Now it remains but to ask whether the Stars and Stripes will follow the Providential route to true national greatness, which Clark initiated, and so make the coming century America's.

The facts set down above are taken chiefly from the following well-known works:

I—On the Life of Clark:

- a) Illinois State Historical Collections, Vol. VIII and XIX.
These are the Clark Papers, primary sources.

- b) Michigan Pioneer and Historical Collections, esp. the Haldiman Papers.
- c) Henry Howe,—Historical Collections of Ohio, (1902); esp. chapters on Shelby, Auglaize, and Clark counties.
- d) Wm. H. English,—Conquest of the Northwest, and Life of Clark.
- e) Joseph J. Thompson,—in Journal of Ill. State Hist., IX, p. 422; see p. 447 for further bibliography on Clark.

II—On Loramies, and Lorimier, and Father de la Morinie:

- a) Ohio Archaeological and Historical Collections, XX and esp. XVII, p. 1.
- b) Louis Houck,—History of Missouri; also his Spanish Regime.
- c) Firmin A. Rozier,—Hist. of the Early Settlement of the Mississippi Valley.

The Adjutant, West Point, kindly sent me the record there of young Loramier, calling attention to the fact that he is entered on the books as Loramier, (note the “a”; Houck and Rozier, as well as Col. Bird spell the name with “i”).

LAURENCE J. KENNY, S. J.

St. Louis, Mo.

THE AMERICAN FEDERATION OF CATHOLIC SOCIETIES

(Continued from July issue)

SECOND NATIONAL CONVENTION HELD IN CHICAGO, ILL., AUGUST
5, 6, 7, 1902

RT. REV. PETER J. MULDOON, D. D., (ADMINISTRATOR OF THE
ARCHDIOCESE), SPONSOR

The Second National Convention of the American Federation of Catholic Societies was held in Chicago, Ill., August 5, 6, 7, 1902. The Great Northern Hotel was the convention headquarters and the sessions were held in the Y. M. C. A. Auditorium. Hon. M. F. Girtten of Chicago, was the local chairman.

The opening services were held in Holy Name Cathedral, with Rt. Rev. P. J. Muldoon, D. D., as celebrant, Rev. Father McDonnell and Rev. Father Kavanaugh, deacon and subdeacon, Rev. M. J. Fitzsimmons, assistant priest, and Rev. F. J. Barry, master of ceremonies. Among the prelates in the sanctuary were, Archbishop W. H. Elder, D. D., of Cincinnati, Ohio., Rt. Rev. S. G. Messmer, D. D., of Green Bay, Wis., Rt. Rev. J. A. McFaul, D. D., of Trenton, N. J.

Speaking of the church services, the *New World* in its daily edition of August 6, said: "The delegates attended Holy Mass in a body, and created a very favorable impression. This was the first public appearance of the delegates, and if their deportment on this occasion affords a criterion of their earnestness and ability, which it certainly does, the American Federation of Catholic Societies has reason to be proud of the character of the gentlemen who represent it. A more earnest, dignified and attentive body of men is seldom met with."

The sermon during the Pontifical Mass was preached by Rt. Rev. S. G. Messmer, D. D., Bishop of Green Bay, Wis. (now Archbishop of Milwaukee). Bishop Messmer called attention to the public social duties of the Catholic laity as outlined in the various encyclicals of Pope Leo XIII; that our first duty was to spread the light of Catholic faith. "The more we spread the light of Catholic truth," said the Bishop, "the more we bring Catholic principles to become a leading factor in shaping and forming the principal force and power in the lives of our fellow citizens, especially in the public

life of society, that the more we become the true and the only true benefactors of society.”

“A Federation of Catholic Societies must naturally and necessarily exert a tremendous power and influence upon its own members. Let us imagine that all the Catholic Societies here in the United States were actually gathered into one great Federation; that they were all brought together in the one bond of peace and the one unity of the spirit. Suppose that all these societies under the guidance, first of all, of the appointed shepherds of the Church of God, would exercise that Christian spirit, bringing forth into action those Christian principles of the Catholic truth and the Catholic faith, what a tremendous power that would be for the strengthening and the uplifting, the upbuilding of the Catholic spirit, and Catholic work, and the Catholic life among the children of the Church, first of all, and then among those who are separated from us.”

Bishop Messmer pointed out the great service the Federation of Catholic Societies could render to improve public morality in the nation; to enforce stricter divorce laws; to make known the Church's stand on the question of Capital and Labor, etc.

The Bishop closed his stirring sermon with the following words: “If the Catholic laity get together and unite under their divinely appointed leaders and go forth in the light of Catholic faith and in the strength and in the power of Catholic principles, of Catholic morality, to help their own brethren and the help their brethren outside of the Church, Oh! what a great and beautiful work they will accomplish, worthy of our calling as children of God and children of His Holy Church.”

HON. F. M. GIRTEN OF CHICAGO, OPENS CONVENTION

The convention was formally opened at 2:30 P. M. Hon. M. F. Girten, Chairman of the Chicago committee, welcomed the delegates. He said, in part: “We Catholics have at present large and great societies with praiseworthy aims. They are doing immense good, and every thinking man hopes that they will increase in membership and thereby do increased good. However, each of these organizations has its own peculiar and distinct method of doing its work. This keeps them apart. To provide a means for the union of all is your mission.

“This is the age of concentration. Progress in all directions is only accomplished by duty. The two great forces of our century are concentration and education. A people who make use of these forces acquire the greatest material strength. I congratulate the members of the American Federation of Catholic Societies upon having en-

tered into this sphere. Your society is for the propagation of unity and education. Your field is enormous.

“To bring the Catholic laity into closer union is your mission—to build a structure wherein all can enter and all will feel at home. You have undertaken a great work. The obstacles you will have to overcome are many. Nationality, misunderstanding, prejudice, ignorance—these are the most difficult. . . . Federation’s motto is not centralization, for centralization is death to individuality, it is ‘Federation;’ it is only this, ‘In essentials let us be united; let us know each other; let us learn to love one another; and though one be Celt or Slav and the other Teuton, Saxon, or Latin, or whatever nationality or race you may please, being members of the one grand and magnificent family, the Catholic Church, let us put into practice the doctrine of St. John the Apostle, whose motto is, ‘Love one another.’ ”*

Mr. Girtten then introduced Dr. Howard S. Taylor, who welcomed the delegates to Chicago, and read messages from Governor Yates and Bishop Spaulding of Peoria. Mr. F. B. Minahan of Columbus, Ohio, national President of the American Federation of Catholic Societies, was then introduced, who, after a brief address, opened the first business session.

The burning question before the convention was the “Philippine Question.” Bishop McFaul, who was called upon by the chairman, gave a summary of Federation’s activities and said among other things: “Pope Leo XIII has given us some great encyclicals in which he pointed out the principles which should guide our age. We rejoice that agitation is keeping before the American people the rights and privileges of Catholics. It is the right, it is the sacred privilege of every American citizen to raise his voice when there is a question of injustice or of grievance, to cry out in behalf of justice of social and moral principles. In finding out the truth of those reports from the Philippines, to whom should we appeal more confidently than to the administration in charge of the government of the United States. We would be guilty of cowardice if we did not see to it that our co-religionists in the Philippine Islands did not receive their rights under the flag of our country because we remained silent and did not educate our administration up to the true position occupied by the Church in this country.

“We are not finding fault with the administration. We thank the administration for its inclination towards justice. We feel that matters in the Philippines could have been settled long before, if there had been close touch with Rome. Rome understands the situation in the Philippine Islands in all its ramifications down to its root and

foundations. I feel confident that when by agitation and by education, we lay before the authorities in Washington the true condition of things, they will institute such investigation that will bring forth the truth about the Philippines and the rights of the Friars in the light of the day. Federation intends to hold up the hands of the administration until the Philippine Question is amicably settled."

Mr. Minahan then asked Bishop Messmer to make a few remarks. The Bishop said that Federation was a work of education. If Federation would undertake to gather together from the encyclicals of our Holy Father from the social encyclicals and addresses and from letters to the Bishops, all those passages in which he speaks of the present duties of the Catholic laity on social questions and social needs, such a work would do a great deal of good.

Mr. Nicholas Gonner of Dubuque, Iowa, President of the German Roman Catholic Central Verein, made a few remarks and stated that he would do all in his power to make the Federation a success.

The President then appointed the following committees: On Credentials, Judge M. T. Shine of Covington, Ky., chairman; Committee on Rules and Order of Business, Hon. E. Reardon of Indiana, Chairman; Committee on Press, Mr. A. G. Koelble of New York, Chairman.

The first session closed with prayer by Bishop Messmer.

PUBLIC MASS MEETING

A public Mass Meeting was held in the Association Auditorium on Tuesday, August 5th, with Bishop P. J. Muldoon as chairman.

BISHOP MULDOON'S ADDRESS

"Ladies and Gentlemen:—I am here this evening as a student and observer. I am here to listen to the wise words of those who have studied the subject that you are debating in your councils this week. I with pleasure act as chairman of this meeting, in accepting the courtesy that was extended to me through the society, and also, I will say to show my appreciation of the American Federation of Catholic Societies having as an object the education of the Catholic people, the education of that people in the highest possible form, to know their rights and to exact them.

"Knowledge is necessary for all of us, and knowledge is especially necessary for the Catholic people of the United States—not that in any form we are wanting in knowledge that others have, but too long some of us have come asking for favors when we should have demanded our rights. We ask for no favors from any American citizen,

and we never proclaim our American citizenship if we have to get a label upon it by that proclamation. We are American citizens because we were either born in this country or we took this country to ourselves as that which we loved best. And as a separate body we are naturally separated. We are separated by the very fact that we are Catholics, and we desire for ourselves and for our children something above and beyond every other class of citizens in this country—the education of our children, not only in that which pertains to the things of this life, but the education of our children in the things that pertain to the life beyond. And we believe, among other things, that it is proper for the United States to give us also a pro-rata for the education of these children of ours, among other rights that belong to us.

“The objects and aims of the Federation, no doubt, are many, and these objects and aims, so far as they make us better Catholics, will also make us better citizens, and truer to all the right principles that go to make up the American citizen.

“I welcome you, as administrator of the diocese of Chicago, to our city. I trust that when your days of convention are over you will have sent a message not only to the Catholic people of the United States, but to all citizens of all classes, that will mark you as the highest-minded men, that will show to the entire world that you can be true Catholics and also true citizens.”

Bishop Muldoon then introduced the Rt. Rev. James A. McFaul of Trenton, N. J., and in so doing he said: “Bishop McFaul began this movement and through his will power and his love of all that he sees in it, he has cemented it from day to day.”

BISHOP McFAUL SPEAKS ON PHILIPPINE QUESTION

Bishop McFaul then gave a resume of Federation activities and launched into the Philippine Question. He said among other things, “that if the Filipinos were Protestants and Catholics were to vilify their preachers and establish a system of schools among them to which they were opposed on religious grounds there would be such an uprising among the Protestants of the United States as would shake the foundations of the Republic. And I honor them for their courage. This is the spirit which built up American liberty.

“Notwithstanding the outcry made by the bigots, *The Friars of the Philippines must go; no compromise with the Vatican*, it is to the credit of the Catholic press and to Federation and those societies that enlisted in this agitation, that is bringing about a satisfactory solution. It has been said that as the Friar question is now in the

hands of the Vatican we should let it rest there. This is very true and we are filled with just pride that agitation helped to bring the Philippine Question where it belonged and out of the domain of party politics. We are satisfied that if such a course had been pursued all along in the Philippine affairs, the Government would now have the Islands in much better civic condition. Federation proposes to keep up the agitation, confident that a strong intelligent public opinion is necessary to point out the way and help the administration in the difficult work demanding attention in our next possessions. Federation is deeply interested in obtaining just treatment for the Friars who have suffered under so many cruel calumnies and shall watch with eagerness the educational interests of the Filipinos.

"In response to Federation's protest and petition addressed by the Executive Board of the Federation to President Roosevelt and the War Department, containing information as to the total number of teachers employed in the Philippines, the number sent from this country and the institutions whence the teachers came from, reply was received that according to the records of the War Department, between three and four thousand Filipino teachers and nine hundred and sixty-seven American teachers were employed. The latter number includes eighteen or nineteen Catholics. In obtaining American teachers only about half half dozen Catholic institutions were asked to propose candidates, whereas over one hundred non-Catholic colleges, teachers' agencies, etc., furnished the balance at the request of the authorities. Here discrimination against Catholics is evident.

"There may be found some who will deny that Catholic teachers could have been found in sufficient number. The same reply has been made before regarding the scarcity of chaplains in the army and navy. A Bishop here and there has been asked to supply a priest and may have been unable. When, however, has a determined effort been made to obtain Catholic Chaplains, and how many Bishops have been asked for priests? There is not the slightest doubt that had the invitation for Catholic teachers been extended to all the Catholic institutions of the United States, a very large number of capable teachers might have been procured."

DEFENDS FILIPINOS AND FRIARS

The Bishop said that the impression has gone abroad in America that the Filipinos were in a state of dense ignorance. "This is a great calumny. The Filipinos were not civilized and Christianized as we have conferred those blessings upon the Indians of America, by rifle-bullets which consigned them to quiet habitations beneath the

sod. During centuries the Friars dwelt with the tribes of the Philippines, and it is to them they are indebted for whatever they possess of education and religion. *Like priests, like people*, is an old and true saying. It is, therefore, impossible, judging from results, that the Friars are anything but a holy, pious body of men, zealously devoted to their calling. We know the tree by its fruit. There may have been a few who forgot their holy vocation, but instances of depravity must have been very rare."

Concluding his eloquent address, Bishop McFaul said: "While negotiations between the Taft Commission and the Vatican are pending, the Executive and Advisory Boards of Federation will keep up peaceful agitation until all these problems shall be solved in accordance with justice."

After brief addresses by Mr. M. P. Mooney of Cleveland, Ohio., and Mr. Nicholas Gonner of Dubuque, Iowa, the Mass meeting came to a close.

SECOND BUSINESS SESSION

The business session on August 6, 1902, was opened with prayer by Bishop Messmer. Hon. M. T. Shine of Covington, Ky., Chairman of the Committee on Credentials, reported that 480 delegates were in attendance representing Catholic societies in 31 States. The President named two important committees, on Constitution, with Mr. H. J. Fries of Erie, Pa., as chairman, and that on Resolution, with Mr. M. P. Mooney of Cleveland, Ohio, as chairman.

Rev. H. G. Ganss, D. D., representative of the Catholic Indian Bureau, gave an interesting report of the activities of said Bureau. He stated that out of 270,000 Indians 106,000 were Catholics.

National Secretary Anthony Matre stated in his report that four Archbishops and twenty-five Bishops have thus far approved the Federation movement and that Ohio, New Jersey, Indiana and Massachusetts had active State Federation, and that fourteen National and State organizations had joined the Federation movement: He stated that the money collected was \$1,738.61, of which amount \$1,272.69 had been expended, leaving a balance of \$465.92.

Mr. M. P. Mooney, Chairman of the Executive Board, made a report in which he disclosed his correspondence with President Roosevelt and the War Department relative to the Philippine Question. He also presented a letter from Hon. Clarence R. Edwards, Chief of Bureau of Department of Insular Affairs in which statement was made that no discrimination has been made in the appointment of school teachers in the Philippines on account of their religious belief.

The afternoon session of August 6, 1902, was opened with the appointment of two committees, that of Finance, with Mr. John Stephan of Pittsburg, Pa., as chairman. Addresses of Mr. Thiele and Very Rev. A. B. Oechtering followed.

Rev. J. T. O'Reilly, an Augustinian Father from Massachusetts, was called upon and gave a powerful defence for the Friars in the Philippines. Concluding his remarks he said: "We have been silent regarding the Church in the Philippines too long. We have been silent as a people, our press has been silent, our Episcopate has been practically silent because of the justice of our cause and because of our confidence that justice would ultimately triumph. But, my friends, we have been disappointed. Party interests prevailed. The sooner we open our eyes to the true condition of things, the better we will remedy them.

"I stand before you today as a Friar, one of a committee, and I think the first of its kind officially appointed, to call on the President of the United States and remonstrate against the misrepresentation of our people in the Philippine Islands and demand for them their rights; and I want to say here that the administration has probably done as well as they knew how under the circumstances. . . . I am satisfied that the sentiment of this Convention practically represents the Catholic people of the United States, and that is that the Friars of the Philippine Islands need make no apology for their lives. All that the Catholic Church wants in the Philippines is that which she enjoys in the United States."

A message was then presented to the convention by Rev. E. L. Spalding of the Cathedral of Alton, Ill., emanating from the pen of Rt. Rev. James Ryan, D. D., Bishop of Alton, Ill. The message was a forceful plea for our Catholic brethren in the Philippines:

IMPORTANT MESSAGE OF BISHOP RYAN OF ALTON, ILL.

Bishop Ryan wrote in part: "The main purpose of the American Federation of Catholic Societies is most commendable. The assumption has too often most flauntingly been made—even put into practice—that this is a Protestant country, not the country of all creeds. Most generally, indeed, anti-Catholic bigotry has hidden behind the hollow mockery of non-sectarianism, a mockery how hollow is seen in the treatment of the Catholic Indian schools. Unprejudiced testimony shows that if Catholic schools had anything like the aid that bigotry had, the Indians would have been long since domesticated and civilized as they have been throughout Central and South America and wherever a Catholic people has dwelt with them. . . .

“Governor Taft has repeatedly, solemnly and officially declared that the whole Filipino people desire the Friars removed. A dispatch sent to Bishop Richter of Michigan, by the Centro Catolico of the Philippines, states that six million and more Filipino Catholics desire the Friars to remain. Which are we to believe, the millions or Taft? . . .

“We know well that most of those partisans, greedy politicians and army men, who have been loudest in the hue and cry about the Friars and barbarous Filipinos, are, from a moral standpoint, not worthy to undo the latchet of the shoes of the humblest of either. They are like ‘whited sepulchres, that outwardly indeed appear to men fair, but inwardly are filled with dead men’s bones and all uncleanness.’ . . .

From the beginning of these unhappy affairs there has been too little, not too much, protesting on the part of Catholics . . . and as Catholics, let it be finally repeated, we stand and make our appeal simply on the right—on the fair play and justice and the Constitution. As it is now, the Mohammedan can practice his religion and train his child as he pleases in the Philippines; the Filipino Catholic finds his religion, under the action and auspices of the United States, subjected to virulent onslaught and manifold outrage, and his child delivered over in the schools, for which he pays, to a deceitful propagandism, designed to strip the soul of its most precious inheritance, the faith of centuries. This Filipino Catholic parent feels himself helpless, crushed beneath the weight of eighty millions of people, the vast body of whom certainly mean him not unkindly. In so grave a matter we cannot be satisfied with fair words; we must press for fair deeds.”

The Committee on Constitution then made its report and this report was followed by the report of the Resolutions Committee.

IMPORTANT RESOLUTIONS ADOPTED

The Resolutions adopted declared its filial devotion and loyalty to Mother Church and the Holy Father. It strongly recommended the study of the various encyclicals of Pope Leo XIII. It expressed confidence in President Roosevelt in his dealings in the Philippine Question and exhorted that peace and order can best be restored in the Philippine Islands by securing to the inhabitants their free and untrammelled exercise of the religion so long prevalent and now established therein, and through which the natives of these remote lands have been lifted from barbarism to civilization. The Resolutions further said:

“Resolved, That we extend to the Friars in the Philippines our fullest sympathy in this, their hour of trial; that we are unmoved by the calumnies uttered against them; that we appreciate the value of their services in the cause of religion and humanity, and that we pledge them our support as American citizens in upholding the hands of our government in its determination to see that they are treated with that common justice that belongs to all who enjoy the protection of the American flag.

“Resolved, That it is our belief that all that is required to speedily put a stop to the whole anti-Friar agitation is an honest and impartial enforcement of the laws of the United States, giving protection to life and property.

“Resolved, That this Federation congratulate the Vatican and the American government on the position attained in the negotiations regarding the questions which have arisen in the Philippines, and we earnestly trust that these negotiations will be continued until a just and amicable solution shall have been obtained.”

The Federation also, by Resolution, pledged its moral and active support to the cause of our Catholic Indian Schools which are in a precarious condition, because of government aid having been withdrawn, and promised to give the widest extension to the “Society for the Preservation of the Faith among Indian Children.”

A Resolution was also adopted to send a message of sympathy to the Religious Orders of France in their present persecution; to urge Catholic societies everywhere to support the establishment of Catholic High Schools.

“NEW WORLD” OF CHICAGO COMPLIMENTED

The *New World* of Chicago published daily editions during the convention. The Federation took special note of this and passed the following Resolution:

“Resolved, That the thanks of the American Federation of Catholic Societies be tendered the *New World* of the City of Chicago, for its indefatigable and unswerving devotion to the cause, especially during the present convention, for the clear and able manner in which it has publicly set forth all pertaining to our proceedings and the movement in general.”

The thanks of the Convention was also extended to Bishop Muldoon of Chicago and to all those who helped to make the Chicago Convention a success.

The session held August 7, 1902, was opened with prayer by Bishop Messmer.

ANTI-SALOON LEAGUE AND FEDERATION

A letter from the Secretary of the Anti-Saloon League was presented asking the American Federation of Catholic Societies to send delegates to the Seventh National Anti-Saloon Convention to be held in Washington, D. C., September 9-11, 1902.

Bishop Messmer expressed his views on this matter and said among other things: "I feel at the moment that it would hardly be advisable to answer exactly to the invitation that we have received from the Anti-Saloon League. I am willing to grant that in many places and under many conditions we can and ought to co-operate with non-Catholic temperance societies and similar organizations, but we know on the other hand that many of them base their efforts on principles which we do not admit. Many of them go on the principle that the use of intoxicating liquor at any time is wrong and sinful. That is against Catholic doctrine, and we do not endorse it. We have no right to forbid a man to do what God's Holy Church allows him to do. Therefore, inasmuch as a formal participation and communication with these organizations might be taken as an indorsement of their principles in general, I would not consider it wise to take formal part or formal action with them. At the same time I believe we can satisfy at least their wishes, and we will at the same time satisfy many of our brethren in the Faith, and hundreds of citizens outside of the Church, if we present a resolution which will briefly state our principles and state what we are willing to do. Therefore, I wish to offer the following Resolution:

"While we believe that a moderate use of liquor is neither against the natural law nor the precepts of the Gospel, we fully recognize the sinfulness of intemperance and its dreadful consequences upon the individual as well as society. We are therefore heartily in favor of all reasonable measures, private and public, tending toward the suppression of the abuse of intoxicating liquor."

After some discussion the resolution presented by Bishop Messmer was unanimously adopted.

In connection with the above resolution Bishop Messmer said he would like to recommend to the members of the American Federation of Catholic Societies that they strongly disapprove the so-called "Treating Habit" as an efficient means of restricting the evils of intemperance.

After the report of the Committee on Ways and Means and an address by Rev. N. Rohden of South America, the Nominating Com-

mittee, of which Mr. J. T. Keating of Chicago was Chairman, made its recommendations as follows:

National President, T. B. Minahan, Columbus, Ohio.
First Vice-President, L. J. Kaufman, New York, N. Y.
Second Vice-President, F. J. Kierce, San Francisco, Cal.
Third Vice-President, Daniel Duffy, Pottsville, Pa.
National Secretary, Anthony Matre, Cincinnati, Ohio.
National Treasurer, W. J. Fries, Erie, Pa.
Marshall, Christ. O'Brien, Chicago, Ill.

Executive Board—

M. P. Mooney of Ohio.
Nicholas Gonner of Iowa.
Edward Reardon of Indiana.
Thomas H. Cannon of Illinois.
F. W. Immekus of Pennsylvania.
J. W. Fowler of Kentucky.
John Galvin of Vermont.

The above named gentlemen were duly elected to office. After a Resolution of Condolence was adopted on the death of Archbishop Feehan of Chicago, and Archbishop Corrigan of New York; and a vote of thanks had been extended to Hon. M. F. Girtten of Chicago for his untiring efforts on behalf of the convention and the comfort of the delegates, the convention closed with the singing of "America."

ANTHONY MATRE, K. S. G.,
National Secretary.

Chicago.

NECROLOGY

RT. REV. PETER J. MULDOON, D. D.

The death of Bishop Muldoon on October 8, 1927, brought to a close a career that meant much for Catholicity in Illinois and the United States. Bishop Muldoon will be remembered not only for his remarkable work in organizing and developing the Diocese of Rockford over which he presided as first bishop for nearly twenty years, but for the splendid results he obtained in his capacity of head of the Social Action Department of the National Catholic Welfare Conference.

In the April number of the REVIEW which will be a Memorial to Bishop Muldoon, we shall attempt to give as adequate a recital of his life as can be written so soon after his passing.

REV. HUGH P. SMYTH, LL. D.

The Rev. Hugh P. Smyth, pastor of St. Mary's Church, Evanston, for 34 years, died on Sunday, November 6, after a heart attack, and his passing is sincerely mourned by his host of friends of all denominations.

Famous as a writer on religious subjects, Father Smyth's interests soared beyond the narrow confines of the parish boundaries, but his little flock knew him always as father, confessor, adviser, friend, philosopher and theologian. Democratic in his ways and interested in all worthwhile community movements, he was in frequent demand as a speaker and lecturer. His books on the Roman Catholic faith, which included "The Reformation," "Testimony to the Truth," and "The God of Our Fathers" won him a national reputation. He was admired and respected and loved, not only by his own flock, but by all who came in contact with him and by Protestants as well as Catholics. He made Catholicity known and respected in Methodist Evanston and was often on the platform at Northwestern University.

DR. STEWART'S TRIBUTE

The Rev. Dr. George Craig Stewart, rector of St. Luke's Episcopal Church, Evanston, and a close friend of Father Smyth, voiced the sentiment of the community when he said:

"In the death of Father Smyth, Evanston loses one of its best beloved citizens. He was a sound scholar, a dignified and devoted

parish priest, a patriotic American and a genuine Christian. He was distinguished for his intellectual convictions, for the large and charitable tolerance of his spirit and for the twinkling humor of his speech.

"We who knew him and loved him as a comrade in the religious life of Evanston suffer in his death a poignant loss. God grant him rest and peace and joy and life eternal."

Dr. Stewart, himself a popular churchman in his home community, was often a guest of Newman Council, K. of C., located in Evanston, of which Father Smyth was its most illustrious member.

Father Smyth was born September 21, 1855, in County Cavan, Ireland. He was educated in All Hallows in Dublin and shortly after being ordained, nearly fifty years ago, came to America. He was assistant pastor at the Church of the Nativity, Union Avenue and 37th Street, Chicago, for nine years. His first pastorate was at St. Peter's Church in Lemont, where he served two years.

Father Smyth's silver jubilee at St. Mary's in 1906 was attended by Catholic dignitaries from all over the country, including Archbishop Glennan of St. Louis. In 1924 he was given the honorary degree of doctor of laws by Loyola University.

He, too, had a poetic soul, and many of his poems are preserved by his old parishioners on Christmas and Easter cards. His two great hobbies were the erection of the Margarita Club, a home for business girls, and St. George's High School for Boys. Both of these ambitions were realized just before his death.—*The Columbian*.

THOMAS NASH, CHICAGO'S OLDEST RESIDENT

Thomas Nash, Chicago's oldest resident and a Catholic pioneer of 72 years' residence in the city, died Friday January 7, 1928, at the home of his daughter, Mrs. John Dowdle, 429 Briar Place, at the age of 103 years. He was buried at Calvary cemetery Monday after impressive ceremonies at Mount Carmel Church in which his nephew, Msgr. J. J. Nash, of Buffalo, N. Y., participated as celebrant.

Mr. Nash was the father of Richard Nash, Patrick A. Nash, and John Nash and the wife of Dr. J. H. Walsh and was one of the founders of the Holy Name parish on the West Side. He was born in Ireland in 1825, arrived in Chicago when he was 31 and for 37 years was employed in the department of public works. He supervised the construction of many of the first sewers and water tunnels installed in the city. The firm of Nash Brothers, composed of his

sons, is nationally known and grew out of one founded by Mr. Nash after he left the city's employ.

Fifty priests representing many orders assisted in the services at the church and grave and the last blessing was given by the Rt. Rev. Edward F. Hoban, D.D., auxiliary bishop of Chicago.—*The Columbian*.

JOHN P. YOUNG

John P. Young, one of the old Catholic residents of Chicago, due to a stroke of paralysis, died at the Alexian Brothers Hospital December 28.

He was attended spiritually to the last by his son, the Rev. Father Francis C. Young, assistant pastor of St. Matthew's Church, Albany and Walnut Streets.

He was buried from St. George's Church, 39th St. and Wentworth Ave., where his thirteen children were born, baptized and raised. A pioneer furniture man in this district he contributed to the city's development during his 45 years of active business.

Mr. Young was born May 31st, 1851, in the Prussian City of Confeld, Germany. He married Elizabeth Lauermann, September 19th, 1876. She was called in death over 21 years ago. At the age of 78 years he died a beautifully peaceful death survived by the following children: John H. Young, Minneapolis, Minn.; Joseph P. Young, 4932 N. Hoyne Avenue; Mrs. Felix M. Wahlheim, Rock Island, Ill.; Peter B. Young, 4711 Greenwood Avenue; Mrs. William P. Ryan, 449 E. 60th Street; Father Francis C. Young, St. Matthew's Church, and Mrs. John M. Ward, 8001 S. Ada Street.

CHRONICLE

Bishop Henry P. Rohlman. Of interest to all Catholics of the Mississippi Valley was the consecration in St. Raphael's Cathedral, July 25, 1927, of Right Reverend Henry P. Rohlman as successor to Bishop James Davis, deceased.

"Bishop Rohlman's elevation to the episcopacy," we are told by the *Daily American Tribune*, Dubuque, Iowa, July 26, 1927, "marks the sixth graduate of Columbia College (Dubuque) to have attained that high honor; the others being Rt. Rev. M. Lenihan, Rt. Rev. John P. Carroll, Rt. Rev. Daniel M. Gorman, Rt. Rev. Thomas W. Drumm, and Most Rev. Edward D. Howard."

Bishop George J. Finnigan, C. S. C., is the first member of the Holy Cross order to receive a diocese in the United States, says the *Daily American Tribune* of August 2, 1927. He was consecrated in the Church of the Sacred Heart, Notre Dame, Indiana, on August 1, 1927, by Most Rev. Peter J. Hurth, C. S. C., titular archbishop of Bostra.

Bishop Finnegan was born February, 22, 1885, at Potsdam, N. Y. In 1910 he graduated from Notre Dame University with the degree of Litt. B.; that same year he went to Rome to the House of Studies of the Congregation of Holy Cross. In 1912 he received the degree of S. T. L. from the Gregorian University. He was ordained priest June 13, 1915, by Cardinal Pompili, the Vicar of Rome, in his private chapel and said his first Mass at the Tomb of Peter on June 14. He received the degree of S. T. D. at Laval in Quebec, in 1916. He was commissioned in 1918 as first lieutenant chaplain in the 137th field artillery and in October, 1918, went to France with his regiment. After the armistice, Father Finnigan was transferred to the 80th field artillery of the Seventh Regular Army Division and in May, 1919, was promoted to a captaincy. He returned to America in June, 1919, and was appointed superior of the Preparatory Seminary at Notre Dame, which position he held for six years. In 1925 he was appointed vice-president of Notre Dame University and professor of philosophy. In 1926 he was elected provincial of the Congregation of Holy Cross in the United States. On May 20, 1927, he was appointed bishop of Helena.

CORNERSTONE LAYING OF SPRINGFIELD CATHEDRAL

August 14, 1927, will long be remembered in the annals of Diocesan history for, on that day the cornerstone of the new Cathedral of the Immaculate Conception of the Diocese of Springfield in Illinois was laid with fitting splendor in the presence of one of the largest and most enthusiastic gatherings ever seen in this home city of Lincoln. The ceremony was carried out in accordance with the ancient prescribed rite, and with all the Catholic solemnity characteristic of such an important event. The Right Reverend James A. Griffin, D. D., officiated and was assisted by several church dignitaries of the Diocese.

A number of organizations, as separate units, participated. The Holy Name Society and the Boy Scouts were there, and the fourth degree Knights of Columbus acted as bodyguard to the Right Reverend Bishop. Messrs. Rossiter and Rose, officials of the K. of C., marshaled the parade. A large choir, composed of the leading singers of the different city parishes and graciously assisted by the Capitol City Band, furnished the music for the occasion.

Written invitations were extended to every Catholic family in the Diocese, and the public at large, irrespective of religious affiliation, were cordially invited to attend. Quincy, the Tri-Cities and Decatur chartered special trains to take care of the crowds attending the celebration, and the smaller cities and the country places sent their proportionate share.

The function began with the laying of the cornerstone. Anent this ceremony it is interesting to note that in the Cornerstone was placed and sealed, a box containing medals of various kinds, coins, old and new, of different denominations, newspapers and letters from the Diocesan Consultors. These things, now trivial enough, may prove of great historical value to future generations. After the laying of the cornerstone came the speakers' program in which the following participated: Hon. Emil Smith, the highly respected Mayor of the city; Rev. John Franz, a boy born in Springfield; Hon. James Graham, a citizen of great ability, and far and favorably known for his civic worth and devotion to religion, and last, the moving spirit of the whole proceedings—Right Reverend James A. Griffin. Since the ceremony is essentially religious it was fittingly climaxed by Benediction of the Most Holy Sacrament.

A medal commemorative of the happy event has been struck. This medal has a picture of the Cathedral group on one side and that

of the Right Rev. Bishop on the other, thus making it a very appropriate souvenir.

It is inspiring to recall even briefly the short history of the new Cathedral. A year ago it was little more than a beautiful dream that seemed well nigh impossible of such quick realization. But six months since, the Right Rev. Bishop, with high hopes and a zeal worthy of such a noble cause, issued an appeal to the Diocese for funds to build a Cathedral that would be in keeping with the dignity of the Catholic Church and at the same time in harmony with the prevailing architecture of this, the Capitol city of Illinois. The response—now a matter of history—was electrically prompt, magnificently generous. In actual fact it was far beyond even the most sanguine hopes of the Bishop. And so, with sufficient funds on hand and plenty more in view, a valuable site was secured, and work was immediately begun. Construction has now so far progressed that the Cathedral with its adjunct buildings is already taking shape. When completed the group will undoubtedly be very imposing, and unique in this (if the writer is correctly informed) that it will be the only group of its kind in this country in which all the buildings were erected simultaneously.

The new Cathedral, designed by the eminent Chicago architect, Joseph McCarthy, K. S. G., belongs to that type of architecture known as the Greek Revival Style. This form of architecture was in very popular use in Colonial America. Due to its simple lines it is less expensive than the Gothic style, yet perhaps not less beautiful. At any rate it is a style that easily lends itself to the admirable architectural qualities of strength, beauty and utility.

This basilican Cathedral is 87 feet wide by 180 feet deep, with a seating capacity of about 1,000. The entrance will be through a portico into a spacious vestibule, and from over the main facade will rise a stately tower to a height of 133 feet, measured from the grade to the tip of the golden cross surmounting. The interior will be a Greek rectangular hall with a ceiling fifty feet above the floor. This ceiling will be paneled symmetrically and richly decorated in symbolic relief. Sixteen Greek marble columns, eight on each side and Doric in style, will nobly support a clerestory which in turn will be surmounted by an ornate Doric cornice. To allow of ample space for the full range of Episcopal functions, the sanctuary will be exceptionally large. The main altar will be a thing of beauty built up of Greek marble with a mosaic altar setting of the Immaculate Conception after Murillo. The two side altars are so designed as to lend the main altar additional beauty. Other features of the interior

call for description, but since space will not permit it is sufficient to say that when completed, the interior will be a harmonic whole, beautifully calculated to create a devotional atmosphere for the worshipper.

The building itself will be strongly constructed and faced throughout by Mankato stone. This stone is not uniform in color, but varies from a light cream to a dark buff, thus producing a pleasing and chameleon-like effect. The adjunct buildings are also of the same style and material, but are so ingeniously arranged in the scheme of things that, though beautiful in themselves, they do not detain the eye but rather hurry it on to the focus of attraction—the Cathedral.

GLEANINGS FROM CURRENT PERIODICALS

"Research in Local Catholic History," by Thomas F. O'Connor, is the title of a leading article in *America* for August 6, 1927. Mr. O'Connor emphasizes the importance of the individual student and investigator of local history as the collector of the source materials from which the historical scholar must draw his facts. We believe that those interested in the history of their Church are not sufficiently aware of the important work they may do in collecting this material. The following suggestions are offered by Mr. O'Connor as to what the investigator may do:

"In the domain of source-material, a virgin mine awaits the careful investigator. Town records, including deeds, enactments, and other official documents, often reveal facts of information not obtainable elsewhere. Many of these records, especially for the older eastern and New England towns, are particularly rich, and offer a field which can be explored with profit. Perchance many of these will yield little information on things Catholic, but the older volumes of the colonial and early national days will often afford considerable light upon the general conditions of religion and toleration. To these should be added, as of much greater value, the classic sources of primary material of larger scope, such as the Colonial Documents of New York, the Pennsylvania Archives, the Ecclesiastical Records of the State of New York, and a number of other similar collections.

"In securing access to unpublished local records in the offices of town and county clerks, and like officials, the local resident often enjoys advantages lacking to the outside investigator. Passing over the undoubted advantage of personal acquaintance and local influence, the careful local investigator, working at this class of material, will usually be possessed of greater leisure and of the capacity of more speedy orientation in his field of labor.

"Records of parishes, too, even of non-Catholic parishes, frequently offer material of value in arriving at the solution of the larger problems of which local instances supply illustration. Though this class of material would, very obviously, be more difficult of access than the foregoing, yet it is possible of negotiation in some instances.

"Those living in larger centers, such as metropolitan cities, university towns and legislative centers, possess wider opportunities, but the investigation of the past of smaller towns is invaluable, and often reveals a general situation in a clearer light than is apt to be the case in larger places where the manifold cross-currents of urban life often tend to obscure the more simple and fundamental issues of passing movements.

“In the realm of secondary works, the investigator has, of course, to proceed with greater caution, and to be ready to discount much that he finds. The better class of these works, however, furnishes aid without which the investigator would be condemned to a much harder and more arduous task. The published histories of towns, counties and States, especially of the older ones, are often surprisingly accurate in their recital of facts. Then, too, the special studies of various aspects of our national life and of the major groups of our traditional American “melting pot,” such as the French, German and Irish, are likely to be found illuminating on many of the more subtle aspects of our Catholic history.

“Even family histories are not to be passed over with total disdain. These are not so frequently to be had for our Catholic families, since the pioneers of the Faith were, in most instances, hardworking, busy folk, with but little time for tracing the roots and branches of the family tree. Not infrequently, however, valuable bits of information may be gleaned from the records of prominent non-Catholics families anent matters of Catholic interest, as, for instance, conversions, marriages with Catholics, and the like. The writer wishes here, however, to enter a protest and, perchance, a warning, against the troublesome and “habit-forming” evils that lurk in the way of the unwary skimmer of family histories. He could not rest easy if he felt that in his well-meant effort toward arousing a greater interest in the annals of a great institution he had ensnared some poor soul into the frightful vortex of ancestor-hunting.

“Histories of individual parishes, too, although often written in an uncritical manner, and not infrequently given to over-much laudation, frequently reveal much material that may be verified in the light of source-material. Diocesan histories, too, might be consulted, verified and, perhaps, expanded.

“A further valuable source, in the use of which the local resident enjoys a particular advantage, is to be found in the files of local papers. This class of material is surprisingly valuable for accounts of early religious happenings, and for records of the lives and activities of prominent Catholics. Especially are these valuable for the light which they shed on non-Catholic and anti-Catholic movements in the various localities.”

We hope many of our readers will be encouraged by these suggestions to busy themselves in their own localities and send us the result of their investigations.

BOOK REVIEWS

Elizabeth Seton by Madame de Barberey, translated and adapted from the sixth French edition, by the Rev. Joseph B. Code, M. A., S. T. B. New York. The Macmillan Co. 1927.

Great men and women of the past continue to appeal to every new generation, and to find interested biographers. In early American and Catholic history Elizabeth Seton stands out as a shining light, and her variegated life will always be an inspiration. The present volume is not just another translation from the French. While it is possibly true that the best life of Mother Seton written thus far was in French, the translator has not hesitated to recast and to expand it wherever necessary, in the light of more complete and more accurate documents, freely made available to him. Therein lies its greatest merit.

A work of this kind, written with constant reference to the sources, is of real historical value. The American author—for such he may be rightly termed—has not deemed it necessary to obtrude his learning. Keeping in mind the general reader, to whom above all a book of this kind should appeal, he has wisely dispensed with a multitude of footnotes, content to incorporate his researches in the text, and relegating to a back page the more important source references, where anyone who is interested, may readily find and verify them for himself. The text itself becomes a smooth flowing narrative. In fact it is largely an autobiography, where the principal character has been allowed to lay bare her soul in letters and diaries, with that older charm of mind and native English style which the French rendering of Madame de Barberey could not hope to equal.

The story takes us back to the days of pre-revolutionary America, when the loyalty of men such as Richard Bailey the physician, far removed from political agitations and crosscurrents, was severely tested by the Declaration of Independence and the subsequent long-drawn-out war. It unfolds itself along strange unfamiliar byways, as an invisible hand directs the destiny of young Elizabeth Ann Bailey on the tortuous road across the ocean, into Italy, back to New York, to end at last at home: in the Catholic Church and the blazing light of Faith, where she found intellectual certainty and happiness of soul in the midst of prolonged intense suffering.

The Seton and Bailey families have played a not inconspicuous role in American history. Anyone at all interested in America's past will be glad to meet their various members in these pages and to follow their vicissitudes. Quite naturally the religious Sisterhood of which Mother Seton became the foundress on American soil, plays the most important role. Its numerous communities are scattered over the wide country, and abroad, continuing the work which their foundress outlined for them with so much wisdom and vision.

The human element is never absent even from institutions that bear the unmistakable stamp of divine guidance. The rather acrimonious debates that brought about the erection of new congregations of Sisters of Charity independent of the original foundation, first in New York and later in Cincinnati, are ample proof to this effect. However it is hard to have patience with the labored attempts at overemphasizing the fact that these Daughters of Charity have no kinship with Mother Seton; are rebels as it were and aliens to Mother Seton's ideals. The New York and Cincinnati houses were founded with the full approval of ecclesiastical authority. They grew and prospered and did the work of Christ. It seems unfair and narrow to deny them, with meticulous insistence, all claims to Mother Seton. As well insist that among the various branches of the Franciscan and Benedictine Orders only one has an absolute right to claim St. Francis or St. Benedict as their spiritual father. With her all-embracing charity Mother Seton would hardly disown these other foundations where her spirit still presides. Yet it is to the credit of the historian that these internal quarrels have been recorded. In fact they might be even more fully recorded in a subsequent edition. The truth is never adversely affected by the daylight.

"Elizabeth Seton" is a novel from real life. It will deeply stir every reader: the young to ideals of high emprise attained through suffering; the mature to mellow reflection on their own past years, and a realization that duty well done is life's highest reward.

REV. J. B. CULEMANS.

Moline, Ill.

Letters of a Bishop to His Flock, by His Eminence George Cardinal Mundelein, Benziger Brothers, New York and Chicago, 1927, \$2.00.

Under this modest title, Cardinal Mundelein has given us an invaluable source book for the history of the Chicago Archdiocese

during the past eleven years. Though it purposes to be only a series of letters and addresses it indicates the achievements in various lines of Catholic spiritual and social development which have been accomplished under the Cardinal's guidance. In the foreword, we are told that His Eminence has recently refused to write a description of his ecclesiastical career, especially because the success which is visited upon the efforts of the hierarchy and clergy "differs from that of leaders in other walks of life, who may have and often do have God's blessing on their endeavors but who do not have that particular inspiration and supernatural aid that is promised those chosen to continue Christ's own mission among men," "But," His Eminence says, "the letters of a bishop to his flock are no longer his own. As soon as they leave his pen they influence those about him. For good or for ill they help to mould the conduct of his clergy and people and often the views of those not of his fold. They form part of the history of the diocese. They record for posterity the story of a people's loyal generosity to the successor of St. Peter; they detail the method by us adopted to keep fresh in mind of young and old the truths and precepts of our Holy Faith; they picture the growth year by year of the work of our organized Catholic Charities. Hence while this packet of letters, now in book form, may not prove a notable addition to the literature of our times, they do form a contribution to the contemporary history of the Catholic Church in Chicago."

How well they tell the story of the progress of the Church in Chicago in the past ten years, is evidenced by a glance at the titles of the letters and Addresses. In Group One, "Peter's Pence" the letters of 1918 and 1919 stressed the Pope's activities in War and reconstruction; the Pope as the Almoner of the World and the United States share in the charities of the Papacy are the burden of the letters of 1920 to 1923, which were followed in 1924 by a personal report of the Cardinal on conditions abroad and in 1925 by a statement of the Holy Father's expression of gratitude; and in the 1926 letter we have a recital of the Pope's interest in the Eucharistic Congress.

Group Two of the letters comprises the annual appeals in behalf of the Catholic Charities. This section tells us that "in 1918 the Associated Catholic Charities was organized by the Archbishop of Chicago. A group of men and women initiated the work designed to co-ordinate all charitable effort, to reduce the appeals for aid to one annual collection, to save the religious in charge from the burden of fund raising. With his organization completed, the

Archbishop of Chicago presents his case to the people, asking for the first "registration of the charitable" in his first letter. The second, third and fourth letters stress the advantages of unified charitable effort in increased efficiency and in widened scope of the relief work which has resulted in even greater generosity of the faithful because they feel that their charity is accomplishing much more than in former days of diffused effort. The letters of 1922 and 1923 bring out the value of the unified work and the increasing generosity, which in the 1924 letter is given the credit for the Holy Father's signalling out the head of the Archdiocese as the recipient of cardinalial dignity. In 1925 and 1926 the attention of the Archdiocese was called to the benefits bestowed upon the city of Chicago itself in the rehabilitation of the poor, particularly the orphaned. His Eminence says, "we Catholics are proud of the contribution we have made to its citizenship which we have recruited and built up from the orphaned waifs of a big city."

Group Three covers the letters outlining the catechetical instructions which were made obligatory in all churches of the Archdiocese at the Sunday low Masses. These instructions originally covering the whole subject matter in three years, took up first, the Apostles' Creed, next the Commandments of God and lastly Prayer and the Sacraments. The third cycle was augmented in 1925 by a series of instructions on the Liturgy of the Church.

The fourth group, entitled, War and Peace, dwell upon the duties of Catholics as American patriots and also as almoners to the war sufferers in after-war Europe.

In the fifth group we have the Cardinal's pronouncements upon that crowning achievement of American Catholicity, the Eucharistic Congress.

Seven letters and six addresses are included in the final group, and cover a number of subjects. A eulogy of Cardinal Gibbons on the occasion of his fiftieth anniversary of his Episcopal Consecration, epitomizes the glory of that great churchman's career. Among other titles of interest historically in this section are "A Catholic College for Women," "The Holy Name Society," "The Propagation of the Faith," and "Dedication of St. Mary of the Lake Seminary.

It is our sincere hope that Cardinal Mundelein's example will be followed generally by the hierarchy, for the publication and diffusion of these official pronouncements makes certain their preservation for future historian.

F. J. R.

The Pageant of America., By Ralph Henry Gabriel, and others, eds. Cambridge, Mass. Yale University Press, 1925.

English historians—all modern historians, in fact—but those especially under the leadership of Belloc and Chesterton are tireless in their efforts for a movement called the vitalization or humanization of history. And it is apparently toward this end that the series entitled *The Pageant of America* has been produced. Each volume presents American history under a different aspect although the general method is the same.

Ralph Henry Gabriel has written the Forewords, quite philosophic in tone and thought, giving the European background, origin, and development of the movement under consideration in a very general manner. The history of each particular period is organized under chapter headings which attract by their human interest appeals. Lives of characters form much of the material, for it is people, not fate or circumstance, who make history. Illustrations of source material consulted represent some of the best efforts in historical research and herein the advanced student will find the set valuable; quite frequently the write-ups are not sufficiently informative except in a scattered manner. Modern idealized representations of these periods as conceived by artists and sculptors of today are also used as illustrations. Care has been taken to make the indexes complete and the references exact.

Clark Wissler, Constance L. Skinner, and William Wood have combined authorship in Volume I, *Adventures in the Wilderness*. Herein is treated the history of early America, its discovery and exploration—including Mexico and Canada—to almost the end of the eighteenth century. The domestic, economic, and social life of the Indian are excellently illustrated by facsimiles of source material and reproductions of modern artists, notably those of George de Forest Brush. Achievements of such characters as Father Marquette and the Jesuits in New France, people who were primarily Catholics, are impartially treated.

Industrial history in its agricultural aspect alone is handled by R. H. Gabriel in Volume III, *Toilers of Land and Sea*. Besides those pioneers who draw from the earth, there are those, pioneers too, who draw from the sea, and in the last chapter, the history and methods of fishing are recorded.

Volume V, *The Epic of Industry*, by Malcolm Kier, is valuable for its well written text and its information about American industrial history; for its illustrations: maps which show the location

and distribution of industries, and graphs which form the bases for statistical comparison; for the correlation which brings related topics under one heading and thereby enriches that subject; for the recognition that is given Chicago as a part of the industrial world; and finally because of the democratic and therefore truly American spirit which raises the lowliest laborer to a place of dignity as an individual, for it is he who can cause or stop the rotation of the wheels of American industry.

Frederic Austin Ogg, in the eighth volume, *Builders of the Republic*, records the political history of America from the time of the early colonies to the election of Abraham Lincoln, the last of the "builders" of the republic, for after Lincoln the republic is firmly established.

In Volume XI, *The American Spirit in Letters*, by S. T. Williams, the standard of judgment becomes subjective. The question arises: Is it advisable to appraise the worth of productions in a history of literature? The judging of literary worth as such seems to be the prerogative of the critic although the historian certainly needs a discriminating sense in the collecting of facts. For many years American literature imitated the English literature of the period preceding. But the time arrived when the bonds of convention were thrown off and there emerged the "Literature of the New America." The study is inclusive from the earliest American attempts at writing to Edna St. Vincent Millay.

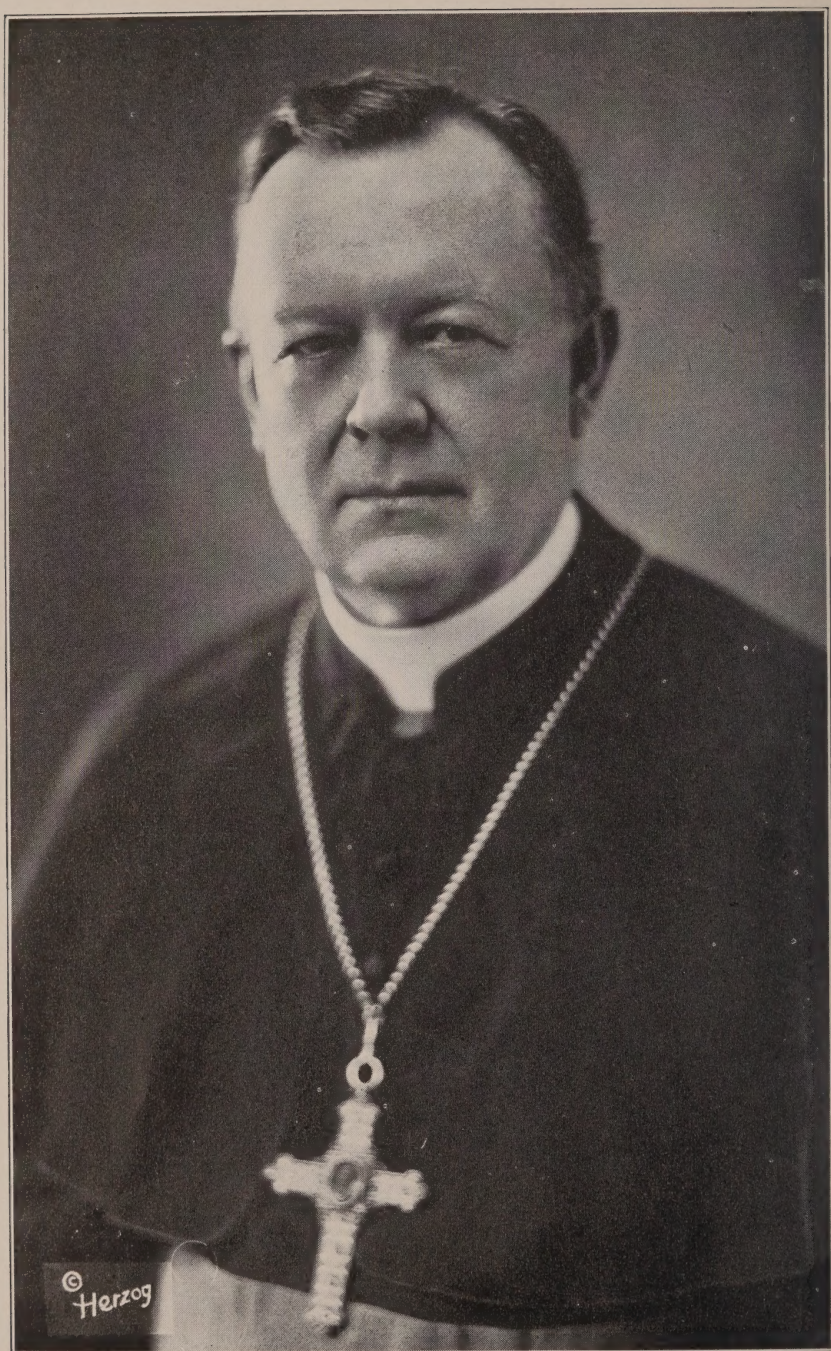
F. J. Mather, Jr., handles Painting and the Graphic Arts in Volume XII, *The American Spirit in Art*; C. R. Morey, Sculpture; W. J. Henderson, Music. Engraving, etching, and wood-cutting are more briefly treated. American art is proved to be a combination of many English characteristics plus the brilliancy of the French and the classicism of Italian Renaissance art. However, a thoroughly original poetic strain is found in the early landscape moods of American artists. Ralph H. Gabriel says, "The art life of this trans-Atlantic people, so long retarded by more pressing national tasks, has just begun."

That America will gradually evolve a distinctive type of architecture is not to be doubted. In Volume XIII, *The American Spirit in Architecture*, by T. F. Hamlin, the assertion is made that America suffered an architectural collapse about the time of the Civil War but that Chicago during the Columbian Exposition of 1893 saw the beginning of the American phase of the Renaissance in architecture. In the Exposition buildings the best that Greece

and Rome could offer was combined with colonial ideas. It is fitting that in this Pageant of America a splendid bit of writing should be done about the inspiring memorial to Lincoln in the city of Washington. There shines forth in the description and interpretation of that memorial the faith and idealism second only to that of Lincoln himself.

DOROTHY C. KLEESPIES.

Chicago, Ill.



RIGHT REVEREND PETER JAMES MULDOON, D. D.,
FIRST BISHOP OF ROCKFORD,
1863-1927

106/00

THIS BOOK MAY NOT BE
TAKEN FROM THIS ROOM

PERIODICAL ROOM
COPY

106/00

BOSTON COLLEGE LIBRARY
UNIVERSITY HEIGHTS
CHESTNUT HILL, MASS.

Books may be kept for two weeks and may be renewed for the same period, unless reserved.

Two cents a day is charged for each book kept overtime.

If you cannot find what you want, ask the Librarian who will be glad to help you.

The borrower is responsible for books drawn on his card and for all fines accruing on the same.



